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The Married Woman

A PRACTICAL GUIDE TO HAPPY MARRIAGE

by
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and
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To

ERNEST R. GROVES

PIONEER IN EDUCATION FOR MARRIAGE

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PREFACE

Women in the past have had to learn by painful trial-and-error methods to do what they could with their married life. This book attempts to bring together the results of the experiences of many women, for the benefit of others.

From the opposite viewpoints of a doctor advising women, and a wife interested in her own and other women's resources for happiness, a pre-view of modern marriage is laid out. Common obstacles and unrealized advantages are uncovered.

The woman, young or older, contemplating marriage, the bride on its threshold, and the wife in the midst of its possibilities have special problems. Some are not usually recognized as problems until the time for meeting them effectively has passed. Others are troublesome chiefly because they seem peculiar to the person. All can be more adequately handled by the informed woman.

The physical and sexual as well as the emotional adjustments, difficulties, and assets of married women are discussed. Nowhere is abnormality stressed, but the means of achieving progressive satisfaction in marriage through constant adjustment to real conditions is given detailed attention.

Combining science and practicality, the book points the way to the fulfillment of the early promise of happiness in marriage.

CHAPTER I

HOW WOMEN GET MARRIED

ASK the woman who is married, and often she cannot tell you how it happened. "I just met Him," is apt to be the gist of her explanations. And the woman who did not marry is usually little more helpful in her searching out of the reasons for her drift into single life.

The young woman—and the woman not so young—who wants to marry, as well as those who intend to avoid marriage, can profit by an unbiased scrutiny of some of the ways in which women swing toward and away from marriage. Perhaps as many commit an unplanned marriage as an unplanned lone-maidhood if they trust only to will-power to keep them to their chosen course.

To understand something of the nature and working of the emotions that, unanticipated, may hurl the most experienced into or away from marriage or re-marriage is to hold an invaluable key to the changing momentum of one's desires and capacities. A marrying urge or a non-marrying obsession that obtrudes itself into one's affairs at strategic moments not only affects the question of whether one is to marry, but may almost decide by itself the matter of whom one is to marry.

The woman who steels herself against infatuation may be rushed into marriage by a consuming hunger for intimate response. Another who believes herself desirous of marriage is so richly satisfying her craving for intimate human re-

sponse by the obligations she has assumed for the care of a younger brother or sister, an invalid or aged relative, or by the role of perpetual companion to a beloved parent, that she is unconsciously content to let marriage remain a day-dream which she will do nothing to make real.

Some women marry because in the middle twenties they cannot face the prospect of forever wondering if other folks suppose them unmarriageable. Some marry to convince themselves that they are normal, though they have no great longing for any part of the marriage association. Fear is as strong as passion when it starts hounding a woman, and is as likely to separate her from her customary calm judgment. The fear of being different, fear of being thought inadequate, and above all, the fear of loneliness can hurry a woman into marriage before she realizes the basis for her sudden change of heart.

In most marriages we may reckon as assets the satisfaction that comes from the consciousness of doing as others do, pride in establishing adequacy, and the sense of security that goes with the new fellowship's guarantee against loneliness. But when a marriage is entered upon for no other reason than that unmarried life seems unbearable, these goals of content dance like mirages on the unreachable horizon.

Shall I or shall I not marry? and if I make up my mind to marry, or not to marry, how shall I go about carrying out my plan? These are questions that every woman faces at some time or other, though she may slide away from them if she is in the habit of acting first and thinking afterwards.

What do women get out of marriage? The well-worn phrases of today and yesterday rush to our lips. Economic support, an assured place in society, a home, the loyalty, complete companionship, publicly acknowledged love and children of the chosen man—or, if one turns the picture

over—drudgery, penny-pinching, loss of freedom, lack of incentive or opportunity to achieve in one's profession, dreary monotony, the ills and pains and fetters of child-bearing and rearing. In short, one gets life more abundant, both in its joys and in its woes. The more one loves, the more one has at stake, and the more sharply do the ups and downs of life affect one. Or if one be caught in a loveless marriage, the very ritual of daily contacts designed for happy comradeship, through which one moves, accentuates the barrenness of a doubly empty life.

Why do some women enter marriage chiefly because it is "the thing to do"? Sexually unawakened, perhaps sexually below par, we may mark them, since they want only the externals of marriage—a permanent male escort to show off to neighbors and friends, a home to prettify, a new name to wear. Marriage may rouse the natural ardor of these women, though not always before the husband has lost all interest because of their lack of warmth, or they may slumber along until some other man evokes the sex desire they had not felt for the man they married.

This very late-maturing woman is liable to be emotionally tied up to little-girl ways by having an exaggerated case of father-worship that persists beyond its time. "Father complex" or "father fixation" we can term this, but then we are not explaining why a relationship that is perfectly normal between most fathers and their daughters, losing its prominence in early adolescence and leading on to progressive attachments for other male friends, should occasionally grow rampant, dwarf other love affairs, and culminate in a courtship and marriage handicap or insurmountable obstacle.

It is too bad to go back and blame one's father for not having maintained emotional adjustment that would permit him to find in wife, friends, work and leisure interests the degree

of happiness that would leave his daughter free to live her own life. Moreover, the girl whose father is dead may remain fixated on him, as may the child of a too indifferent father. So one might as well let it go at that, and simply say that any otherwise mature girl who finds herself really caring more for her father than for potential lovers had better shake herself free from her childish ingrown affection and try to live a more balanced life, with increasingly large place given to her own future needs. Sometime she must stand on her own feet emotionally, and the sooner she begins, the more nearly will she succeed.

Father-fixated girls are liable to pay no attention to men of their own age, caring only for those who approximate the father-image by a superiority of years as well as in other ways, but they may advance through this stage by degrees to the point of being able to like young men who in one or another trait suggest the revered father. Since most girls who are not antagonistic to their fathers naturally do give some weight to the prototypes of the paternal characteristics in marriageable males, it is hard to tell when wholesome father-admiration passes over into unwholesome father-adoration, but safe to say that any girl of twenty who cannot look back with gentle amusement on her little-girl adulation for her father is a possible candidate for lasting fixation on him.

A sheep of a different color is the woman who marries a man in the spirit of adventure, so keyed up for fun that she looks on this only as a longer and more thrilling party. Equally immature, but in more sophisticated guise, she supposes that she will become an adult by going through the motions of an adult. True, she is likely to be precociously developed by her experience, but not in the way she had imagined. The banality of a superficial mating may so suddenly destroy her illusions of romance that she is matured by unyielding

disappointment. This girl may be the spoiled child who has always had things her own way at no matter what expense to other people's feelings, or she may be the embittered child who craves ever more excitement to drown out the thought that she is not wanted at home. In either event, she has failed to grow up emotionally, whether because she has found life too easy or too hard.

The fun and needs of courting and being courted are of such different stuff from the joys and wants of mated life that it is no wonder many women—as some men—run the course of questing, interest, courtship excitement and intimacy with all speed and great delight, only to find themselves at the end caught fast in an undesired entanglement of long-term purposes and demands. When they see what they are doing, these peripherally sex-conscious people try to choose perennial courtship, either continually postponing any decision or following one affair with another, but the violence of their feelings generally prevents their analyzing the currents of emotion flooding them while the experiences of seeking and being sought are still new.

Good salesmanship puts across the idea of her desirability, so that the young woman is eagerly sought after by the one or many within range who appreciate her particular brand of charms. A heady sense of power is roused in her by the competition of the many or the intensity of the one. She then must reckon not only with her newly awakened sex nature, but with the flattering knowledge of her importance to men. Like the potential buyer lingering before the silk goods counter, she receives the short-lived homage due one whose coin is not yet spent. Social pressure steps in under the guise of custom and tradition, to lead the head-turned young lady on from the prestige of publicly accepted attentions that suggest her ranking as a belle, by way of the sedulously dangled en-

hancement of an engagement, and the still more glamorous publicity of a wedding, into the stately ranks of the married.

One who dreads the end of the courtship period and thinks of marriage as a lesser glory may well consider whether there be any real need of marriage for oneself, and probe one's motives for heading that way. Is it to prove that one can command the supreme degree of devotion? Or to show the world that one is like one's neighbor? Or to convince oneself that one is desirable and normal? If so, one should remember that cleverness, even talent, in courtship is no guarantee of marital content, but that the basis of one's courting proclivities needs to be looked at, to see whether it is to be a help or a handicap in marriage.

Sex, of course, underlies courtship, but not with equal breadth nor directness in all of us. Some who are most adept at winning the serious attention of men are meagrely endowed or badly developed psycho-sexually. The game of flirtation represents the peak of their ability, and if they attempt more mature love-making they fail miserably. The self-display and consciously provocative behavior that are common elements of courting are half-way steps in the growth of the psycho-sex-nature from pre-adolescence to maturity. When over-rewarded, they may bring such heavy returns in gratified vanity that only the exceptionally well-oriented person can resist the lure of persistent narcissism or self-love. Normally occurring in the early years of everyone, and enduring to some degree but gradually growing less as boy and girl friends compete for attention, self-love is the mark of the most immature psycho-sexual personality.

Not all flirts are narcissistic. Some are the victims of a conscious or unconscious aversion to marriage. The girl who has grown up antagonistic to her father, either because of his indifference to her or because she has reflected her mother's

justified or unjustified attitude toward him, is quite likely to recoil from marriage whenever she finds herself on its brink. She may or may not give herself the true reason for her sudden change of mind. "He is not the man I thought he was," may cover her dereliction. "I have been over-idealizing him; he is just an ordinary person," she may say to herself, when actually what she is trying to cover up is the fact that although she likes him, he is a man, and she can never give herself happily to any man, until she digs out the origin of her morbid man-hating or man-fearing obsession and re-educates herself to realize that the unloved father of her childhood may have been the victim of an unresponsive wife or of an over-responsive mother, so that he was as helpless in his character development as she is in hers. Once she regains an open mind on the subject of the masculine personality, she may learn to trust the man she loves, and be able to enter marriage happily.

Excessive will-to-power, masculine protest, or jealousy of male prerogatives can lead a highly keyed girl to demonstrate her strength by fanning to a flame the desires of men, keeping them on tenterhooks until a new candidate attracts her attention, then letting those who have already proved their submission go. This is the girl who has grown up under a cloud of sex jealousy, infuriated by the superior advantages of her brothers and by the social limitations imposed on her as a girl.

We may also wonder if she tends, by physical or psychic trend, perhaps from birth, perhaps from early emotional conditioning, to be rather more masculine than feminine in personality, and therefore destined for no easy marriage adjustment. The masculine type of female homosexual is an aggressive person, and when she happens to be strikingly beautiful, or attractive by reason of her vitality, she can, if inclined, lead

the men of her circle a merry chase. "College widow" or "village belle," or cutting a wider swathe in town or city, she is the type who would have duels fought over her if duels were in vogue; then after a number of years she drops out of the running and is last heard of as school teacher, institutional matron, or in some other position of personal dominance where she can order people about. If she does marry, she is likely to choose a rather feminine man, an inferior, or an invalid—somebody she can protect and perhaps support in traditional masculine fashion.

With so many types of women who do not want to marry being wooed by eager males, it may seem strange that women who honestly crave marriage should ever have to forego it for lack of opportunity. Again we must say that marrying and courting are two different animals, and the girl who is built for the one may be a dub at the other. Psychologically speaking, the girl who is gifted in courtship may be called the prostitute type, and she who shines only in marriage, the Madonna type. These extreme terms emphasize the qualities that make for success in the two experiences. Their over-statement appears in the fact that a wife whose mothering nature far outstrips her mating needs often ruins her marriage career by being more of a mother than a wife. The fact remains, however, that in order to catch a man's eye, it is usually necessary to arouse his "strange woman" complex rather than to suggest the maternal type so strongly as only to call up his little-boy feelings of reliance on his mother.

The girl who is sexually repressed, perhaps because of an early childhood rebuff received on account of natural curiosity or sex play, is the one who cannot easily impress men with her personality. This does not mean that the unrepressed girl is a libertine, but that one should control one's sex nature without being so afraid of it as to deny to oneself its existence.

If we cannot strive for candor at least with ourselves in matters of sex, we may be sure we are not yet ripe for marriage.

It would be an easy matter to wait a few years until one should be ready for the psycho-sexual give-and-take that leads to marriage. But the sex-repressed girl does not readily outgrow her repression. She needs tactful re-education. If she still harbors hidden guilt feelings harking back (perhaps by way of various symbolic transferences) to childhood, she may well try to unravel the line of her subconscious reasoning.

Not easy, this, though its chief difficulty gives a clue to its successful performance. Whenever a history too unpleasant is encountered, memory, conveniently for the pride of the individual, goes blank. Therefore, a sudden gap in conscious recall of the train of events has meaning.

If you can plainly see in your mind's eye your mother's pleasant face as she asked a casual question, which, also, you plainly hear today, though it was put to you fifteen or more years ago—then memory's veto-curtain of black nothingness cuts across the stage, you may assume that your more or less innocent answer to Mother's gentle question brought woe upon your shoulders. Not physical retribution. That you can remember in other episodes. This cut deeper and hurt your self-pride more, for you were probably made to feel that you were really not a nice girl, in fact, quite the worst that ever lived, and as a result you could only learn to hold up your head again by pushing "out of mind" the unendurable criticism.

Ironically, though, nobody can put anything out of mind by trying. The most that happens is that the outlawed idea changes its form. You became, perhaps, convinced that you were going to be the nicest little girl that ever was seen. Probably you did become an abominable goody-goody, always boasting or showing off your respectability, though with

plenty of lapses from grace, both private and public. You had countered by making a fictitious, cardboard figure of yourself that you pretended was the real you, never tempted by any interest in mere animal rowdiness or vulgar curiosity, and this you tried to hold between you and life.

As you grew ^{up}, boys were afraid of you, while you on your side were starving for attention though you did not understand much of what it was all about, and were most prudish and indignant if any who dared to be interested did more than caress you with a glance. With the passing of time, you became convinced that you were unattractive though you could not tell why. The mere on-going of years, then, will not correct your in-turned attitude but will only make you more unlovely as you become more sure of your own lack of appeal.

How can the unattractive girl who is unattractive chiefly because she is sexually repressed gain the poise that will bring the masculine attention which, alone, can loose the spell that binds her? Like the Sleeping Beauty, she awaits the kiss of the right man. It would be fatal for her to be kissed by just anybody, for the wrong man would only call back her little-girl feeling that she is not "nice," and plunge her deeper into her quandary. But when she finds somebody she likes in that way, she must manage to let him see how he affects her so that she can learn what it means to be properly kissed.

The awakening girl is often more attractive than the one who has long been frankly aware of her sex appeal, and this, of course, is one of the reasons why society has long tried so hard to keep the girl's sex nature quiescent until she was in the hands of her husband. Not a bad policy, if it could be made to work, but risky in most cases as in this one because the repressive program is so much easier to start than to stop. The nicely repressed girl who marries before she gets rid of

her repressions runs only a slight chance of being satisfactorily re-educated sexually by her husband, unless she learns to co-operate heartily with him.

Women who feel that they are not attractive to men chiefly because they are plain, or even strikingly homely, may be putting the cart before the horse. No matter what is true of the girls men play around with, it has yet to be observed that married women as a group are better looking than unmarried—except as the continued denial of normal desires writes itself on the faces of the unmarried and makes them look pinched, hungry, irritable, worried.

The shy and inferiority-bitten girl should remember that practically every girl does think herself homely, awkward, unpopular, but *does* something about it, doesn't accept it as unalterable or run away from it. Everybody knows instances of girls utterly devoid of any claim to facial beauty who are always the center of a group of men, able to command masculine friendships and love affairs almost at will. Men, like children, pay less attention to features than to color, fragrance and expression. It is not the saint-like expression but the impish gleam of fun-loving vivacity that gets them. And it is no easy matter to pretend that one is happy and in love with life in order to radiate a compelling personality. One must be happy and in love with mankind in general if one is to be rated a good playfellow.

The woman in need of an emotional tonic can easily tap the most potent psychic pick-me-up if she will but let herself look a man in the eye, unafraid, when she sees that he likes her. If she has already cowed all her male acquaintances by her stand-offish air, she may have to content herself with homage from strangers. And if women-folk are so common where she runs as to cease to be noticed, let her drive or walk far enough afield to come where men keep their weather eye

peeled for a likable woman. Solitary workers and those who spend their days with other men are quick to welcome with a piercing glance the sight of a strange woman. This rather dangerous stimulant is too powerful to be recommended for any but the discouraged who must have visual evidence of their ability to arouse the interest of men. Fortified by new self-confidence, they may then be expected to proceed normally in courtship activities.

Some girls and women cannot talk naturally to a man anywhere near their own age, until their reserve has been broken down by judicious exposure to petting that does not frighten them but takes away their feeling of constraint due to a fear of being thought forward, or their consciousness of shyness hanging over from early adolescence. So much is made of the girl's attitude and behavior in minor matters, such as dress, posture, and speech, that the timid or emotionally isolated girl gets tongue-tied and feels as if her hands and feet were elephants when she meets a boy she likes. This girl's particular risk is that she will feel at ease only with men and boys she despises, and that since her self-feeling is elevated by seeing that she is attractive to any kind of men-folk, she may be inadvertently led into unconventional sex conduct, simply because of the novelty of being sought after.

Shyness may be intriguing, but not when it is so thick as to obscure all the sparkle of the personality and spread its nimbus of awkwardness to those who try to be friendly. One who has tried to befriend a painfully shy boy who could not unbend knows how dreary is the effort to get acquainted with one who is too self-conscious to let timidity go. Soon one either becomes indifferent or catches the contagion of self-conscious stiffness.

Common shyness that is not tied up with childhood repression of sex interest is oftenest, one may suppose, the result

of a carry-over from the "awkward age," when the girl's personal appearance was unfavorably commented upon at home and abroad, on all possible occasions. Saleswomen, friends, neighbors, everyone felt called upon to utter caustic remarks about the way one was shooting up, "all legs and arms," "such a funny little nose," "looks just like Uncle Zeb," or to offer helpful suggestions that pointed their own moral, "Couldn't you fix Nancy's hair so her forehead won't look so high?" or "This type of dress will take away from that bunchy look across here," and so on until the girl-child supposes she is some sort of monstrosity, uglier far than anyone else that ever grew.

The naturally extraverted girl, facing outward in her zest for the tangible things of life, accepts the evidence that later comes her way to prove the ugly duckling stage past, but the introverted girl, more concerned with her own inner life than with the small signs that show the attitudes of others, is liable to cling stubbornly to a disparaging estimate of herself, once it gets past her barriers of unconcern and is accepted by her hidden self as valid. Her own mirror tells her little of her growing changes into adolescent loveliness, for she looks with a biased eye, and dwells more on the underlying facial expression of inferiority feeling or self-consciousness than on the external moulding and coloring.

Whoever is shy and awkward because she fancies herself homely should face the fact that it is not the cast of an eye nor the length of a nose, nor yet the configuration of a profile that makes one good company, but the spirit that animates the face and attunes the voice to a timbre that bespeaks genuine conviviality. Movie stars are not limited to those graced with good looks, nor even to those who escape marked ill looks. People we know well, whether beautiful, ugly, or middling, we soon cease to see, as a general thing, so much more

do we care for their moods than for their features. Even the stranger often affects us first by his personality and second by the regularity, shape, and dimensions of the features in repose. The best substitute for a superficial physical appearance that is attractive in itself is probably the absence of self-consciousness on the subject of looks, accompanied by unremitting care and educated cleverness in making the most of one's good points.

A surprising number of young women labor under the misconception that they are not well-developed as to figure, thinking themselves either under-developed or over-developed according to the type that strikes them as more desirable. Whatever the current fashion as to amplitude and prominence of curves, it may be safely said that every feminine type has its masculine devotees. This is readily understood when one recalls that the man's conception of female beauty is ordinarily based heavily on his childhood attachments to mother, nurse, sister and first girl-friends. He may either adore those figures that suggest the early models, or hate them and prefer their opposites, but his ideals are far from being pure intellectual conceptions of his maturity, uncolored by the happenings of boyhood.

Stupid we all are about different kinds of things. The girl who is stupid in mastering the pre-requisites of courtship may be quite brilliant in other ways, but if she cannot put herself across to the extent of arousing the interest of men, her reinforcements of personality languish unused, for it is useless to fire them off at the heads of an audience protected by real indifference.

The shy girl may mask her timidity by a show of superiority or indifference or exaggerated interest in serious affairs, study or work. This relieves her own feelings but does not add to her attractiveness for the average man. If she couples

it with spontaneous contacts with boys or men of whom she is not in awe, she may improve her technique of man-handling, by gaining self-confidence and learning to forget herself in a masculine audience. The danger in this sort of practice is that the girl may find an attentive male friend so novel a pleasure that she misunderstands her feelings and supposes herself in love when she is only grateful for attention.

If some of the brilliant girls who do so well at their studies or jobs but complain of their inability to bring a man to heel would set themselves to master the technique of attracting men, by watching and copying the girls who have more "come-hither" in their little finger than the sex-stupid girls have in their whole bodies, they might learn to get attention even if they do not understand how they are doing it. Ordinarily they are not observant of these matters, as they are in other realms, in part because they are so anxious they cannot be objective-minded, and in part because they are naturally subjective in their interests.

To be attractive is to be at ease, that one may put one's audience at ease, and to expect to like and be liked by this same audience. Beyond this, it is a question simply of finding the particular audience that one can go on liking and wanting to be liked by. The man's reactions, just as the girl's, are so far determined by previous conditioning that makes any new situation or person recall the emotional tone of earlier ones, that the outcome of any new man-woman combination is always problematical. In other words, one need not be disheartened by failure and should not be puffed up by success, since in the former case one has unconsciously suggested an unpleasant, and in the latter case a pleasant, earlier experience. The realization that one is thus relieved of the final responsibility for establishing friendly intercourse with a new man should take away one's enervating anxiety, if that is

one's greatest handicap, and leave one free to demonstrate one's genuine worth.

Many non-marrying women are the pawns of more tangible obstacles. Some sacrifice their first youth to support parents, younger brothers and sisters, or other dependents. A few mistakenly feel it their duty to companion aging parents at the cost of essential contacts with young people. No matter how imperiously or how subtly the parents may try to insist on this, it is indefensible, one of the most barbarous forms of parent-child tyranny condoned by society.

A common trick of the parent who wants this living sacrifice is the hysterical assumption of an apparently real illness whenever the grown daughter shows interest in a man or intends to leave home to make more congenial contacts. If the parent's illness is due to the daughter's efforts to leave the nest, the carrying out of her plans will not, as she so often supposes, cause the death of the parent, but will call her bluff and force her to get well when she sees that her ruse has failed. It is usually the mother rather than the father who plays this ogre-like part, while fathers more frequently resort to concealed argument to keep the daughter at home, advancing and playing up every objection except the real one, that they do not want to lose her.

A professional career may postpone a woman's taking an active interest in men until she suddenly wakes up to find herself on the far side of youth, and quite out of the running for the average man because of her seriousness, or her superior achievement, or the inferiority feeling she has acquired because of her lack of achievement. Some of these women marry exceptionally fine men of their own age or older, some marry meek, mild men they can manage, and a considerable number feel aggrieved that they have lost whatever marrying chances they might have had by giving the best years of their

youth to specialized study or work that practically segregated them from marriageable men.

As she nears forty, the unmarried professional woman who could have been happy, married, is apt to feel bitter over the blind bargain she has made with Life. At no point did she make any plain decision not to aim at marriage. There seemed to be no hurry, and as she enjoyed study and work, she planned to live a self-sufficient life for a few years, then look for a mate.

But as the years rolled on, she was cut off from contact with unmarried men as old as herself, and when she realized her predicament it had already written itself deep in her face and voice, tying her tongue and stiffening her every gesture when she met an unmarried man. She noticed that she could be natural with married men, but became tense with anxiety before an eligible male. This did not mean that she craved marriage with any man she could catch, but that she wanted to reinforce her courage by demonstrating her power to attract men. Also she knew that only by dangling an occasional man at the end of her finger could she make her friends help her by giving her a chance to know unmarried men; too easily they would fall into the habit of allotting to her the left over married man of the party "because Louise won't mind; she doesn't know what to do with a single man, anyway."

The middle-aged woman who longs for marriage can easily raise her market value by concentrating on men slightly older than herself. At thirty-five she may seem old to the man of thirty-two, but to the man of forty or a little over she is young indeed. A caution has to be raised here. Magazine stories like to play up the fascinating, successful man of forty-two (apparently a magic number beyond which his years will not pile up), handsome, dignified, with "iron-gray hair" (another distinguishing mark of the type, along with his exact age) who

ousts a younger rival and marries the beautiful young heroine.

So common is this skeleton in the stories of the day that the reader naturally gets an idea that such an age combination is quite suitable. What the stories do not say is that some men lose their sex vigor at forty-five, more at fifty, and few are still potent much beyond fifty-five, while the single woman who has been unaware of sex tension (though she may have suffered from a generalized tension, irritability, insomnia, despondency, without recognizing their source) learns to know her sex needs after marriage, is exceptionally hungry for sex satisfaction in the first three or four years of her married life, and does not reach the peak of her sex life until thirty-five or forty, gradually declining thereafter through the next five or ten or fifteen years or more. Therefore it is cautiously that one considers the question of an older husband.

At the same time one has to admit that some men have less sexual capacity at twenty-five than others at sixty, and assume that sex vigor is likely to be in proportion to general alertness of behavior. The mature man whose mind is youthful is apt to be the one whose sex life will outlast his younger friends', of more stodgy mental habit. Perhaps this is because exceptional sex vitality is responsible for prolonging the qualities of youth. At any rate we know that an active sex life is closely tied up with lasting youthfulness.

It is perhaps impossible to make this warning carry due weight with the sexually inexperienced woman, since she has no way of knowing how sharply the intimacy of marriage contacts will increase her sex tension. However, if there seems to be just one man in the world whom one can hope to love and be loved by, it may be an open question whether it is not better to be physically awakened through that love, even though this means long-lasting suffering, rather than to go

on numbly missing the sharpness of the conscious hurt of sensed want while still being uncompleted and chronically tense.

If one is handicapped at any age by a dearth of available men, it would seem the part of wisdom to go where they are, even if this means changing one's job or stamping ground. "Go west, young woman," we may say, "follow the frontier, where men outnumber women, and see your value rise as your range of potential choice widens." In olden times in this country the change in a maid's marriageability as she traveled west was often ludicrous. A family moving to the coast would take with them the ugliest, oldest servant they could find, in hopes of keeping her at least through the first year, only to see her become the belle of a bevy of lonesome single men within a week, reigning over them with a high hand and marrying whom she would on her own terms. Frontier conditions have long since left the west coast, but linger in parts of some of the less populated mountain and desert states, as in other fringes of the civilized world.

Many girls still go from the country to the city, hoping to find the quantity of men that spells a likelihood of being suited, but are disappointed by the small opportunity of meeting any unattached man in a metropolis where all seem to work in small circles and play in their own group with no thought for the friendless. In several cities the young men and women have tried to solve problems like this by such informal organizations as the Slow Club, of Philadelphia, or such formal but non-commercial undertakings as the student-managed Matrimonial Bureau of one of the eastern colleges. There is room for further experimentation, perhaps in the hands of young people, with the partial support of their elders.

As to who is and who is not "the marrying kind," everyone

must diagnose herself; for each person, married or single, mixes the different traits that augur well and ill for married life, and none but oneself can tell what is the predominant trend of one's development. One may know oneself to have been father-fixated, but see cause to believe that one is consolidating this complex into a workable adjustment to the conditions of one's own life, so that it will perhaps only influence one's choice of husband and not limit one's equalitarian reaction to him.

Is one unconsciously fixed on some impossible person—a married man, one who is not the marrying kind, or one who cannot marry for a long time to come because of dependents or debts? If one has the habit of letting oneself care only for this type of forbidden person, whom one can like but not marry, then it is probable that one is trying to protect oneself from marriage by giving one's affections only to the unmarriedable.

Is one wanting marriage only so that one can have children? This is as unpromising an entrance into marriage as any, for it is totally unfair to the man, and leaves out of account the first half of matrimony, the mating interests as apart from the reproductive. If that is all one wants of marriage one should adopt a child or become a house-mother in a cottage-system orphanage, or otherwise make good social use of one's mothering urge, but stay single.

A strange and needless worry of many unmarried women is the idea that their sex organs are inadequate. The commonest false supposition is probably the notion that the vagina is too small, either for intercourse or for child-birth, and a close second is the troubled suspicion that the external sex organs are either missing or defective, the clitoris being the one accused of not being present, and the labiae of being badly formed, while the hymen may be quite misunderstood. It is

not strange that women have these worries, so little opportunity do they have for comparing themselves with other women. As much as girls and women dispense with clothes when in each other's company, nowadays, they still do not get more than casual glimpses of this portion of other women's bodies, and must therefore always wonder whether they are like or unlike the majority. An examination by a gynecologist, or, if none is available, by the family physician, will do away with much unfounded anxiety, and has the further advantage that it may uncover those very rare cases in which marked abnormality exists.

The sexually weak may find marriage a trying experience, or, more commonly, may make it so for the mate, but it is almost impossible to tell before marriage who is sexually below par, and who is only unawakened because of strong psychic repression. The over-sexed also make difficult marriage partners, and find marriage hard, unless mated with correspondingly highly sexed persons, but again it is not easy for the single woman to know her status, for she may be repressed emotionally, no matter what her original endowment. Presumably, only a small percentage of women, variously estimated at from five to ten per cent, are to be found at the two extremes of comparative lack of sex interest and over-intense craving. In any event, those who have practised self-control before marriage have well-formed habits to fall back on when self-control is necessary in marriage.

The days when marriage was prescribed for almost any obscure or hopeless physical ailment, from syphilis to hysteria, have gone, as an understanding of definite methods of successfully treating these diseases has come. The later period of forbidding marriage wholesale to those not up to scratch physically is also passing as it is seen that happy married life does improve the physical tone. Most doctors today do not

like to suggest to anyone to get married or not. That is too dangerous a generalization. They may give detailed advice as to the postponement or denial of child-bearing when that seems indicated.

In one respect, women view marriage very differently from men, before entering upon it. Rarely does a young woman, not already widowed or divorced, marry for sex intercourse, yet this is perhaps as common among men as the longing for a home of her own is among women in impelling toward marriage. The fact that the craving for sex intercourse is generally recognized as driving a once-married woman toward a second marriage if the first is broken testifies to the woman's equal need of the sex intimacies of marriage, and emphasizes the single woman's ignorance of her physical nature.

The attempt of some ultra-modern women to circumvent their pre-marital state of blind innocence by appropriating the physical intimacies of marriage without accepting its other conditions brings its own batch of complex problems. Cutting one Gordian knot, these women find themselves bound by many others which cannot be cut.

Chastity before marriage is not a cloak that can be put off and on at will. Once the pathway is broken, it is inconceivably harder to keep chaste. This the inexperienced person does not readily understand in advance. The least let-down is apt to lead toward almost anything, as in the case of girls who go out for experience.

In the first place, it is a question whether the man has yet been born who can meet such a woman on her own ground. He may give voice to the same words that clothe her attitudes, but in view of the different status of the two in the eyes of society, he is still "accepting a favor," and she is losing caste. Then, because it seems to be the nature of man to tire of what is his and seek new fields to conquer, the woman

soon finds herself hunting a second, and then a third companion—but with ever less hope of marriage. Seldom is the woman the one to tire first of an unconventional relationship, but rather she seems to wish to make it as much like marriage as possible, in all but name and legal standing.

If she started out with the idea of trial marriage, her goal of marriage recedes further and further, as she becomes less able to command the marrying intentions of any man because of her free reputation. Some girls have been so antagonized by the idea of marriage in their early youth, usually for personal reasons associated with the marital unhappiness of their parents, that they plan from the first never to marry, but as time goes on they are apt to maintain a relationship that is marriage in all but name, and sometimes admit that they would even go through that formality if it should make a difference in the man's professional standing.

A woman's motives all interact, combining or acting against each other. One may hate the idea of marrying because so many others are doing it, but when *the* man comes, that is a trifling objection to the vast allure of being as completely as possible with him, both in the eyes of the world and beyond its knowledge. The woman in quest of deeper communion with her man, wishing to take a visible and recognized step to solemnize their union of feeling and purpose, enters marriage as the symbol of her enlargement of life.

CHAPTER II

RIGHT ATTITUDES FOR MARRYING WOMEN

FACT-FACING or frightened the marrying woman may be. If she has not outgrown her little-girl stage of believing that girls are made of "sugar and spice and everything nice," and boys, of "snips and snails and puppy-dogs' tails," or the equivalent in grown-up language, "All men are animals, but women live on a higher plane, are more ethereal, less fleshly, and must always strive to bring their men-folks up to their superior way of living," she is cut out for a poor wife—as well as a wretched single woman—and had best set about making herself over to meet the requirements of real life in a real world.

Because women in the not so distant past moved straight from their first girlhood into marriage, unquestioning this as their supreme goal, and in all things accepting their ideal role of perfect compliance and devotion to whatever sort of man they found themselves married to, there has naturally been a temporary right-about-face in the attitude of the dissatisfied women who like to impress their views on others. Nothing distinctively masculine, for a time, was adjudged wholesome by these screaming man-haters. Their era past, their impress lingers in the mother-daughter teaching designed to protect young girls in their pre-marriage years.

The most emphatic testimony to the intrinsic pleasurable-ness of male-female intimacy of the type found in marriage is the fearfulness of mothers lest their daughters indulge in sex

intercourse before marriage. And just because of the panic shown by mothers who know not how to protect their daughters from this anticipatory tasting of the delights of marriage, the older women have built up in their girl-children a tremendous dread of the physical contacts of marriage.

Let any girl who deeply fears the sex side of marriage say to herself, "I can now safely find out what it is that is so powerfully moving in its charm that it can seduce a would-be virtuous girl into staking her reputation, her hold on her lover, her control of her physical life, her freedom as a single entity, unburdened by a growing life within her—all for a few minutes' closest contact with a man whom she may not even like in other ways. Since I do more than like—I love with my inmost strength—this man with whom I am to penetrate the mystery of mysteries, I shall indeed pierce the highest human ecstasy. But, as I am perhaps not the type that could be seduced, so protected have I been from infancy by the artificial hedges of emotional restraint, I shall not expect the culmination of physical love to crown my first wavering steps in that direction. The wedding ceremony has no magic power to release me from the repression of a life-time. It will only enable me to start, conscience-free, toward the far goal of complete physical communion with my man."

The engaged girl who is frightened by her own ignorance of what marriage means, accentuated by chance remarks she has half-heard and embellished or misinterpreted, or fostered by the wilful exaggeration or distortion or downright lying of married friends or self-labeled sophisticates, is in an unpleasant state of mind. She frequently seeks forgetfulness in fussy concern over trousseau, wedding, house-furnishings, or becomes so irritable that she is constantly flaring out in a lover's tiff, or goes sentimental and loses her natural cheerful alertness, mooning about until there is no living with her; or

she flunks out and repeatedly postpones the wedding, perhaps even falling sick whenever the date draws uncomfortably near.

The business-like engaged girl, who intends to make the most of whatever assets she and her fiancé have, in this new venture, follows the modern routine of courtship discussion of essential common interests. The consideration of finances, including debts, sober prospects, obligations and present income, will not exclude the question of the wife's working outside the home if that is likely to appeal to her as the easiest way of stretching a small income, or if she has doubts of her ability to be content without an outside vocation. If she is in the mood to sacrifice everything, even her own professional or artistic career, if necessary, to complete the domestic happiness of her husband, she must recognize that this early mood may change and be replaced by an equally normal and equally imperative demand for self-fulfillment away from her own roof-tree, while the man who can grow up enough to appreciate his wife's need of an individual life is benefited by that breadth of vision more than by accepting her unstinted self-sacrifice.

It is therefore well to stipulate in the beginning that if one should ever want to work outside one's home, either because of financial pressure or for the fun of working, the husband is solemnly to bind himself to try not to nurse hurt feelings, but to try to cooperate to the extent of helping his wife make a wise decision and not throwing unnecessary obstacles in the way of its being carried out. This promise may have little value as such, since nobody can tell what his feelings will be in the event of an unanticipated future occurrence, but the whole discussion is of some educative value, since it does make the husband see, now, while he knows himself glorious in the eyes of his fiancée, that the question of her working or not

working away from the house is in no way tied up with his masculine standing in the home, but only with her capacity or incapacity for being fully happy in intra-mural home-making.

Some women are either stupid at housekeeping or have been badly conditioned emotionally for it in childhood, or for some other purely personal reason are discontented or despondent if deprived of the harder contacts of the business world. These women can best be true home-makers if they do part of their job from the outside, refreshing themselves by a different kind of work, or earning enough extra money to hire somebody to do the parts of housework or child care that irk them, and then coming home at the end of the day serene and able to enjoy and contribute to the well-being of the family.

The health of the two partners to the marriage under contemplation will not be omitted from their practical discussions of matters that intimately concern them both. If the man's health is precarious, or if he has physical defects, or disease obvious or concealed, these facts should be freely admitted in conversation with the fiancée, and their significance accurately diagnosed by the proper medical authority. The girl is not likely to be frightened off except by the most glaring defects or dangerous, transmissible disease, but she will accept with equanimity before marriage what would seem like proof of a disposition to cheat if she did not discover it until after marriage. Venereal disease, especially, is less important than its concealment, and the delay of marriage needed for its cure should be left to the doctor treating it.

The girl's health equally affects the approaching marriage's chances for success. She should know whether her health is in every respect as good as she thinks it is—or better, in case she is worrying without cause—and what to do about it. Like

a traveler to a foreign land, or a business man undertaking a difficult venture, she should check up on her health and correct every correctible condition. While a marriage that clicks will tend to improve the health of its participants, it cannot remove tonsils nor altogether restore a jaded heart.

Naturally, being in one's optimum health when entering the new association will go far toward making it a success on all counts. The half-sick person is the irritable, despondent one, whom not the Archangel himself could enjoy living with. If both the man and woman decide not to postpone marriage on account of the lack of health of either one, it may be a decided advantage for the half-well person to be able to admit his or her condition and care for it, taking the extra rest prescribed, without having to worry lest the marriage partner become suspicious of hidden ill health, since everything is already open and above board.

In many cases the man or woman whose health requires special attention will profit from the personal solicitude of the mate, who gladly gives services not ordinarily purchasable, that facilitate the gaining back of health and strength. In other cases, of course, the marriage partner may be particularly annoyed by any suggestion of illness, or may be over-sympathetic, and as a result act as a further burden to the unhealthy one.

The role of sex in marriage is not nowadays left for discussion until after the wedding, but the modern-minded girl insists on attempting to arrive at some sort of understanding in the pre-marriage days, when misconceptions are more easily cleared up, and she and her fiancé are more likely to arrive at a compromise if their positions are radically different. The modern view, like that of the past, with the exception of comparatively recent times, is that sex is an asset to be made the most of, both as the most wholesome expression of man-

woman love, and as an incomparable source of emotional and nervous relaxation and re-creation. Science today backs up this stand, with its findings of the generalized physical and psychological effects of sex satisfaction in woman as in man.

Usually both man and woman have a few queer little hangovers from childhood conflicts with adult sex repressions that get in the way of easy sex adjustment, but these can generally be outgrown with patience and the willingness to be open-minded. Candor at least with oneself on the score of one's own shortcomings begets respect for the other person's sincerity in the face of the handicaps of training, so that each is more ready to make allowances for the other if able to look square at his or her own status.

Discussion of anything that is troubling either one may be an advantage, but not if it is going to hit off complexes in the other that will create more difficulty than the original worry. Confession for its own sake is worse than useless, since it relieves the confessor of anxiety at the expense of the confidante, who may exaggerate the offense because of the very seriousness of the remorse of its narrator, and go on to expect more terrible misdemeanors in the future. Actually, not what has happened, but why and with what result, is the important question as a key to what is going to be true, and only the wisest, scientifically trained and disinterested observer can get much of an inkling as to the real state of affairs when they are told by the person most concerned.

The sensible woman will consult a doctor, preferably gynecologist or obstetrician, but in any event the most human, level-headed personality she knows, and ask him all the questions she hesitates to ask her fiancé. Whatever puzzles her may well be used as a point of departure for a general discussion of the meanings and values of different aspects of the sex life. The most trivial question may suggest some impor-

tant line of information which the woman does not know how to ask for, since she does not know it exists, and which the doctor would not think to impart because he does not guess the depth of her ignorance.

The question of child-bearing may well be raised. A pelvic examination will give the doctor some idea of the woman's fitness for child-bearing, and a vaginal examination will show her adaptability for an easy entrance upon the marital function. The doctor will probably advise that the woman have the hymen gradually stretched by him with the use of the speculum, as a matter of office routine, or perhaps that this useless membrane be cut if it is particularly thick and tough so that it is resistant to other treatment. Any repugnance or resentment, even pain, which the woman may feel in connection with this slight operation (not even requiring a local anaesthetic) or the still more simple treatment that pushes aside the hymen without the use of any instrument, is better tied up with the doctor's office than with the love-making of the new husband in the first days of marriage.

The husband-to-be will also wisely consult the same doctor at a different time, that he may receive definite advice on the special problems of adjustment that seem likely to arise in the early part of marriage. In fact, an ideal arrangement might be for the consulting doctor to see both the man and the woman more than once, if he is to effect the best possible adjustment between them.

State laws stipulating that a candidate for a marriage license must bring a medical certificate of freedom from venereal disease have not yet been of much practical value, since the accompanying fee is apt to be too small to cover the cost of an adequate examination with precise laboratory tests, and the easy-going medical man of low standards runs a certificate-mill, issuing statements merely on the evidence of

the marriage-candidate's own statement that he has never had venereal disease.

It may seem rather awkward to a marrying girl to suggest to her fiancé that he be examined for venereal disease, if this means that she suspects him of having had unconventional contacts, but when the two go separately to a competent doctor interested in pre-marital consultation, the question of the possibility of venereal infection can be gone into, and examinations made or the person sent to another doctor for examination if the frank giving of any history of probable risks makes that seem advisable. If either person has ever had syphilis, or has had gonorrhea within five years, a series of tests should be given.

Girls who have attempted to follow the sex code of loose men in their pre-marriage days, even though they may have had very few sexual contacts, need to explain to the medical examiner just what their contacts have been, and to ask for laboratory tests for syphilis and gonorrhea.

It is quite natural for any marrying person to wonder somewhat, "Am I making a mistake?" This is no more disloyalty nor augury of failure than for a business man to look at both sides of a venture before jumping into it. The chief characteristic of the final pre-marital period of the engagement may be said to be its closing in toward the conclusive decision of the wedding ceremony. If the marriage is a mistake, surely this is the time to find it out and to act upon that discovery.

Some people who realize before the end of the engagement that they are on the wrong track, have not the guts to say so and hurt the other person's feelings and let the "world" know they have made a mistake. Why it should be so much worse to hurt someone's feelings sharply now and have done with it, than to go on hurting them for the rest of a life-time by letting the person into a marriage he or she would be better

kept out of is hard to see. And that anyone can care so much more for "what people will think" than for what oneself and one's marriage partner will feel through the years to come is strange, indeed. That this happens rather frequently is undeniable, if the later testimony of the persons involved can be trusted.

"I knew I had over-idealized him, and he was not half the man I had pictured him, long before we were married," says one disappointed middle-aged wife, "but I felt that we had been so intimate I ought to go ahead with the marriage. Of course I can see now that nothing happened that should have made me feel compromised, but once soon after we became engaged I got so excited that I had an orgasm when he kissed me. I could not understand it, but supposed it was something that ought not to happen except between married people. So I went ahead and married him."

Doubtless many people will charge up the later development of marital unhappiness to the early existence of differences in disposition that ruled out the possibility of success, and then remember the misgivings of the engagement period as evidence of a reliable premonition of failure. It is natural to wonder as to the various probable outcomes before taking an eventful step, and the thinking person is bound to look hard at both sides of the picture, questioning his or her own capacity for success as much as that of the other person.

A girl who does not understand the difference between homosexual and heterosexual love may suppose that because she outgrew an adolescent homosexual crush on an older woman she is fickle and cannot be sure she will go on caring for the man she loves. As adolescence is temporary, and adulthood lasting, so the first attachment is, and should be, transient, and the second permanent. Other girls, only slightly

more sophisticated, worry lest they can have satisfying love affairs only with girls, because of the intensity of their emotional fixation during such an episode. The adolescent period of experimentation and growth away from parental ties toward readiness for a mate normally includes a wide variation of experiences, one of which is often a mild form of homosexual behavior that does not approach the abnormal unless it persists into maturity as the one satisfying form of love life, excluding the possibility of complete heterosexual attachment.

Girls who have worried over masturbation are liable to fear lest they have ruined their chance at playing a satisfactory role as wife, when the fact that they have been driven by sex tension to seek relief in self-manipulation only goes to show that they are normally sexed, and need not dread being classed as frigid. Conscientious, idealistic, intellectual persons are the type most prone to worry over this habit, not because they are the only ones that indulge in it to any extent, but because they set themselves goals of conduct impossible for the ordinary mortal to maintain, and the least back-sliding seems to them mountainous in its enormity.

At present it is generally supposed by students of the subject that most girls practise masturbation by one means or another to some degree; and the usual assumption is that the only harm that can come from the habit lies in the worry and guilt feeling that are apt to follow it. The well educated person frees herself from shame and worry by recognizing that a tendency to masturbate is the price paid by civilization for separating by so many years the time of physical ripeness for sex intercourse and the age of professional or social readiness to carry the responsibilities of marriage.

If young folks today married soon after reaching puberty, as once they did, they would be little troubled by an urgent desire to masturbate. The lengthy educational and vocational

preparation for mature life in modern society lays a heavy nervous and emotional penalty on young people by requiring of them that they remain in a state of sex-quiescence for years after arriving at the first full flush of their powers. Happily, it is a fact that as soon as one can throw off all worry in regard to the practice of masturbation, its hold dwindles and usually it soon departs into the limbo of forgotten things. To forget a habit is to lose it, and that one cannot do so long as one worries over it.

A question that faces the girl of today is, "Why should I remain chaste until marriage?" In the far past this was not so much of a question for the majority of people, during great periods of time, because the girl was strictly isolated from strange men until the wedding ceremony, or, among other large groups of people, pregnancy commonly preceded marriage.

More recently, these customs have been largely given up and replaced by an emphasis on personal responsibility for pre-marital chastity. Still more recently, a few very talkative people, who make themselves heard so much that they sound like a loud frog-chorus, have been chirping of the "right of the woman to live her own life" in matters of sex as otherwise.

Whenever a girl of "good family" does attempt full sex experimentation before marriage, the ripples from her little venture are echoed around and around, until one hears of the same girl (not by name, but by deed) from this source and from that, and might suppose one was hearing of a multitude, did one not occasionally happen to be in a position to check on the origin of the tale. So much advertising of course makes other girls wonder if they are losing something by adhering to old-fashioned standards. The "low-down," as

gathered from a number of experimenters, in their confidential moments, may not be amiss.

(1) Quite a large proportion of those who experiment at all immediately regret it, but cannot get back to the side of those who have never overstepped the line. A common reaction among these girls is a revulsion of feeling against the fiancé, ending in the girl's breaking the engagement. This is followed by a policy of strict modesty, with later marriage to a conservative man.

(2) Others find that the man in the case immediately regrets having taken liberties with the girl, in spite of her protestations that she does not feel that way about it; he does not break the engagement, but continues unhappily to plod through it from a sense of duty, and with no hope of final content in what is left of their association.

(3) The girl's feelings do not change, but the man soon tires of his anomalous position and becomes querulous, then leaves her.

(4) The girl, in a fit of pique, is tempted to further experimentation with another man, decides she is promiscuous, hence unfit for marriage, and therefore refuses to marry anybody, but drifts into a loveless life or a succession of short and hopeless attachments as a result of her feeling of inferiority (which she may pretend to mask as superiority).

(5) The girl and man continue on even keel, but with terrific nervous strain because of the greater task of self-control that follows in the wake of an arousing of the deeper erogenous zones that cannot be relieved by sufficiently frequent and unworried completion. The more conscious struggle is an almost overwhelming ordeal for the girl who could have gone through an orthodox courtship serenely, and the situation of the man parallels her own closely enough to be an added

burden. In addition to exaggerated psychic stress, circulatory congestion, nervous tension, and disordered functioning of the ductless glands, both man and woman are apt to be in inner emotional conflict because they know that what they are doing is at variance with the standards of their friends and parents, and the feeling that "If people only knew, they would disapprove," weighs heavily upon them.

(6) The girl who is free from inner conflict in regard to her sex code may be happy in her experimentation, and as these girls grow more numerous they may teach the boys with whom they go to take their escapades as casually as they do themselves, but it is difficult to believe that such girls will settle down into the double harness of matrimony any more easily than did the corresponding type of wild-oat-sowing men in the past. To be sure, this girl does not recognize any sinfulness in her conduct, thereby escaping the guilt feeling that goes with emotional conflict over a duality of purpose, but that seems also to have been true of the gay young blades of the 'nineties. At present the girls who have this carefree attitude toward their own free sex conduct are not paralleled by any comparable group of boys with similar ideas about the rightness of the girls' behavior. Plenty of boys will go with them, but they are less likely to be able to meet the girls on their own ground of cocksureness as to the ethics of the girls' pursuit of sex happiness in their own way.

(7) All this is rather different from the gradual drifting into increasing sex intimacy as courtship experiences mount by a definite, publicly announced engagement, toward marriage. A steadily growing proportion of married people, in the last fifty years, admit that they did not wait for the wedding day to let down any final bars in their physical sex adjustment. Even of this group it has to be said, however, that in the cases that come for counsel because of a change of heart on the part

of one of the pair, either before or after marriage, the first apparent cause of the end of the mutual attachment dates from the first intercourse.

Either the man or the woman, and more often, perhaps, the man soon finds the zest for any prospect of permanent association dwindling, until it may be replaced with a panicky fear of boredom. In some persons this seems to have occurred because they felt that when they had sex union they had all the values of marriage, and since their narrow intimacy did not provide the character-developing circumstances of daily contact in the responsible status of marriage, they soon lost interest in so meagre a life, and supposed they were losing interest in their partner, especially when some hitherto unknown trait, either physical, or of disposition or manner, set off a previously conditioned complex against womankind or against some other unalterable factor in the situation.

A union that has such a bad send-off, emotionally, has little chance of recovering itself by being legalized, even though this does give a broader base of operation. Once a man is turned against a woman, or a woman against a man, by some deep and unexplainable feeling of distaste, it is difficult for them to believe that they can be re-conditioned so as to like or love again.

A case in point is that of the student doing advanced study for the profession he had chosen, who persuaded his sweetheart to have intercourse with him frequently on the ground that it would be many years before he could hope to be established in his profession with his university debts paid off, and financially able to marry her. After a year of intimacy, during which time the man markedly lost interest in the girl, they were married in the belief that freedom from secrecy in their relations would restore his responsiveness to the appeal she had once had for him. With dismay he finds that the

very physical traits which originally drew him to her now fill him with aversion. The explanation of this and similar reversals of feeling is not simple, and may differ in each case from that of every other case, but it does indicate the underlying complexity of such an apparently simple arrangement as the anticipation of the marriage vows.

(8) Unexpected pregnancy occurs, in spite of the taking of what had been supposed to be sufficient precautions. The frequency of this outcome, even among the most sophisticated, gives pause for thought. Often concealed under a hasty marriage, perhaps to a different man, or by other means that prevent the event's becoming common knowledge, the pregnancy of the unmarried girl of hitherto good name, cultural background, and education, is a sizable problem in the mind of any friend of youth who is much sought by them for counsel.

Much as anyone hates to admit to having shown poor judgment, it seems to be the unspoken verdict of many of these girls that if they could start over, they would follow the narrow path. A shorter engagement period, with the wife working for wages or salary at least in the early part of married life, if necessary to enable the couple to marry, is the substitute choice of some.

The widely publicized notion that pre-marital intercourse is a wise means of avoiding sex maladjustment in marriage has nothing but ignorance to bolster it up. The inexperienced girl may suppose it makes a great deal of difference what the external sexual equipment of a man is like, but actually the only thing that matters much, aside from the whole emotional set of his personality, is whether he is potent or impotent, and impotence is exceedingly rare except as the temporary result of worry, fatigue, or guilt feeling.

Somewhat less rare is structural frigidity, or lack of the

physiological ability to respond to sex stimulation, in the woman. Pseudo-frigidity, or emotionally induced resistance to sex, far commoner, is also tied up with worry, fatigue, or guilt feeling, in the woman, as temporary impotence is in the man.

Guilt feeling, in this connection, is a psychological term denoting an inner state rather than any actual condition of guilt. The guilt feeling may be due to any abrupt and highly charged sex repression in childhood or it may be associated with excessive parent fixation. It can be removed by psychic re-education.

The woman who has not attained and fears lest she may not attain sex serenity can begin to re-educate herself as she approaches marriage by taking out her fears and worries and taboos and looking them straight between the eyes. We will hope she does not resemble the classic illustration of the taboo-stricken maiden, who said of her fiancé, just before her disastrous marriage, "I like him, but I can't bear to be left alone with him."

Taboos are the forbiddings of society, and do no especial harm if one does not get excited about them. Sex fears and worries are the emotional results of a bad upbringing that has emphasized the supposedly terrible nature of a defiance of taboo. Parents, teachers, or other adults who have not themselves achieved a wholesome sex life clamp down hard on young folk who show the least desire to look over the boundaries of the cut-and-dried way of attacking life, and by their merciless exaggeration of the heinous nature of the young people's behavior often succeed in driving them into a morbid fear of the normal richness of a hearty sex life.

If a woman loves a man and is about to marry him, she may well adopt an attitude of open-armed acceptance of sex as he sees it and she feels it, knowing that she cannot go far

wrong if she is ready and willing to learn to evaluate and to express this side of her nature. Fortunately, men are usually not nearly so repressed nor so ignorant as women, though rare cases have occurred in which the husband was both as repressed and as ignorant as his wife, and the two suffered keenly from unrelieved sex tension until they finally sought counsel.

Every marrying woman has a ready-made ideal of her marriage role, and of that which she thinks suitable for her husband. She may modify her ideas as time goes on, and eventually work out far better ones than those she first had, because the ones she makes over out of the material at hand have some connection with the real situation, and take into account the personal characteristics of both husband and wife in relation to each other. In her girlish thinking, which is perhaps largely a re-hash of story-book characters colored by little-known heroes of the real world, she may fancy a husband who is a strange conglomeration of unreal qualities and would be of no earthly use in any conceivable emergency; her picture of herself as wife is likely to be equally highly colored by romance untinctured with reality.

The good sense of the new wife can be measured by her adaptability in changing her ideals to square with the facts of her new situation. When she can see that the real man she has married is worth more than a dozen of the kind she was daydreaming about, and that her own ability to meet the real needs of the day-by-day contacts of marriage is a far higher test of character than the fictitious values of her sentimental imaginings, she is already far on the highroad to successful marriage adjustment.

Seeing straight and acting on the facts seen is as usable a rule in marriage as elsewhere, but nowhere is it harder to follow this rule than in the latter part of courtship and the

early part of marriage. Sex stimulation heightens the personality and makes even the physical features appear more attractive than they ordinarily are. The expression is more animated, the eyes more impressive, the whole disposition more positive. Under such circumstances it is impossible to see quite plainly one's own or one's lover's traits and possibilities.

With marriage comes repose and relaxation, interspersed with gradually less terrifically intense stimulation of the organism and spirit. To those not expecting nor understanding this change, it often seems as if the high-water mark of the new association had passed, and that, with the glamour gone, the marriage was on the road to disintegration.

Actually it is passing through a necessary transition to a higher stage of lasting affection and deeper though less spasmodic delight in physical nearness. As the low-pitched speaking voice is easier to listen to for any length of time than the high-pitched one, so the heavy-running volume of deep emotional content outlasts in its satisfyingness the high-flung spurts of superficial ecstasy that seem unsurpassable in human value only to those who have not yet penetrated into the farther reaches of marital comradeship.

Since some persons lack the depth of character or the staying powers that would enable them to reach these quieter, more meaningful levels of personality interaction, they may often be heard lifting up their voices in protest against the passing of the first evanescent mists of pleasure in the marriage association; no remedy do they offer, they only bewail what is to them the early death of married love. A skeptical ear to these soprano-voiced calamity-howlers, and an attentive inner ear to the richer personality-diggings of an honest living together will help to stabilize the new partnership when it strikes the occasional jolts that are due in any human enterprise, but cause so much dismay when wrongly evaluated

in this most highly charged emotional association known to man. Ideals are fine, but let them be long-time ideals that can weather some contact with facts, change their shape, and go on offering incentive to patient effort.

The attitudes women carry with them into marriage are born of their personal history and social surroundings. Nobody escapes this double coloring. The literature and art of the present and the past drive home a vivid sense of womanhood, wifehood, motherhood that cannot easily be forgotten by anyone who has come under its spell. The particular shade of characterization effected by the poems, dramas, stories, songs, sculpture, and pictures (moving and still) that have most impressed one may be responded to by sympathetic admiration or by repugnance and contempt, but not easily do they become dead letters in one's life. Similarly the happenings of one's own growing up are a lively force in making one like or dislike the idea of oneself in certain roles.

Thus, one girl dreams happily of herself as mistress of a house, responsible for the details of its management, be it cottage, apartment, or mansion. Another hates the thought of being "tied to a hearthstone," unable to forget its material needs in the free winging of her "own life." Another girl is not excited either way about the care of a house, but feels that she will be fine and grand when she can minister to the well-being of a man or a child; still another likes to think of caring for a man but abhors the thought of a child, while yet another takes just the opposite position, longing for a child to wait on, but dreading the necessity of a man; and somebody else is certain she could put up with a house or even like running it, but cannot abide the notion of having to knuckle to another person or even take cognizance of his whims and wishes, so intent is she on so-called "self-

expression" of the type that is too self-centered to be more than an in-turning of the self.

Whichever attitude or mixture of these and other, often contradictory, attitudes one finds oneself laden with, it is an advantage to recognize them merely as lines of least resistance, which one can most easily be happy in following, but which do not in any way determine one's only happiness nor one's greatest possibilities of success. The girl who "hates housework," and displays extreme results of early conditioning against the mechanics of home-making, often buckles down and turns herself into an expeditious housekeeper for the sake of getting her onerous duties out of the way and being rid of them—and in the process, she sometimes becomes re-conditioned by the close connection between her work and the content of her husband, so that she reluctantly has to admit that she rather enjoys housework and marketing "so long as I am doing them for someone I like and not just for the sake of doing them."

Numbers of girls and women today think they dislike housework or home-keeping because they have fallen under the spell of the vociferous house-and-home-belittling women who spend so much time writing and talking about their escape from the fetters of the house, that one suspects they enjoy hating the limitations of the home more than they enjoy being free from them. Reading or hearing and sympathizing with these house-haters, the impressionable young girl and not-so-young woman readily think themselves aggrieved if confronted with sizable home duties, not seeing that they have no other special interest to put in their place, and forgetting that at bottom they have a hankering for the very kind of work they are doing in the home.

Others who do have real talent or special ability for out-

of-the-home work are apt to be in conflict because they feel that by concentrating on the outside work they crave, they are shirking indispensable home obligations. Some try to do both jobs, some cling to one and largely give up the other, but are pestered by a gnawing sense of inadequacy because they cannot get away from the idea that they are cheating, in doing less than their competitors who have but a single job.

The sensible line of procedure is one that is difficult to follow at best, and almost impossible unless there is real co-operation from the husband. The objective evidence as to the wife's proclivities needs to be weighed and acted upon, not in a spirit of tentative experimentation, but with the idea of commitment to a long-time program. If, however, later developments seem to show that the wife's greater happiness or larger success lies the other way, a reversal of policy is no cause for worry.

The wife's attitudes toward her husband are also a composite of the different ideals and experiences of her growing up, plus the varying propaganda of society to which she has been exposed. She may feel, as a result of her sex development, that she wants a masterful man, and would rather have him ruthless than right. In definite encounters, however, she may be impelled by her sense of individuality—fostered in the democratic family circle of her childhood and encouraged by the co-educational equality of her schooldays—to fight for her own way even when she strongly suspects its lack of justice. In part she looks to her husband as to a father, just as he looks to her for mothering, and in part as a child whom she can fuss over. In larger part she normally looks upon him as an equal with whom she can compete or cooperate, but by whom she is gladly subdued if she can feel that he has the larger right on his side.

Husband-wife antagonism, when it occurs and persists, is often due to an unusual degree of sex jealousy in the childhood of either one, oftener perhaps in that of the girl. It may have started either because of a fanning of inferiority feeling in relation to the opposite sex by an unadjusted older person, or because of unnecessarily severe sex discrimination in the types of work or play allowed, or because of brother-sister antagonism in extreme form due to unwise handling in early childhood, or because of an unresolved complex on the parent of opposite sex, which is suggested and reacted against with panic in every intimate marital association.

If the history of such an antagonism can be worked out, a large part of its venom will be extracted, for the attitude will lose its force when it is seen to be not a personal reaction to the mate, but a transference to the present situation of an unassimilated childhood resentment against one's role. It is, of course, necessary to view such a feeling not as a cause for self-blame, but as a matter of unfortunate childhood conditioning which one now has the opportunity to change into a wholesome attitude of sound friendliness and readiness for unhindered love.

Jealousy of one's husband is quite different from antagonism based on sex jealousy. In this case, one's possessive attitude is threatened, usually because of one's feeling of insecurity, and the ravages of jealousy ensue. A moderate amount of jealousy is perhaps to be expected, as a result of the social traditions which have so long enforced it. But when either marriage partner is unduly suspicious of the other and makes life miserable for both by forever fearing lest a third person is becoming important to the mate, two things are true. In the first place, the jealous person has some hidden reason for being afraid of losing out, whether because of real or fancied lack of sex vigor, or because of real

or imagined personality inferiority. In the second place, the jealous person by this unreasonable conduct is bound to lose the respect, and perhaps eventually forfeit the love, of the marriage partner.

The wife who over-adores her husband, hanging onto his every word and taking his slightest nod as divine prerogative, is probably somewhat narcissistic, identifying herself with her chosen mate, and praising by inference her wise choice by emblazoning over the heavens the virtues and wonders of her spouse. Funny she seems to the outsider, bowing and scraping and Yes-Yes-ing her man on all occasions, present or absent. A bore she certainly is, unable to be interested in any subject far removed from her marvelous catch.

To her husband she may be neither a bore nor funny, but a menace if he takes her so seriously that he supposes he is half as admirable as she thinks. If he does not take her seriously, he still has to live with her, and that may be no easy matter if she is as much in love with herself as her behavior would seem to indicate. It is to be hoped that she will be toned down by time and the discipline of living with a man who can explain her to herself.

A wife naturally looks somewhat toward other wives and their husbands to see how well they seem to be keeping up to the standards she has set for herself and mate. Little can she see, for the real basis of husband-wife adjustment is mostly out of sight, lying in the feelings accompanying the doing of numbers of small, daily offices. What appears on the surface, the manners, the show of chivalry (based often, like that of old, on the canny desire to keep woman happy in a subordinate place), the material gifts (frequently increasing as affection wanes, in a desperate attempt to recapture the spirit by using a tangible form in which it has once expressed itself), the jollity and congeniality with outsiders

(also rising often as the inner affection leaves the home empty of comfort)—all these things and much more, such as the financial success or extravagance that masquerades as wealth—are liable to be used as an uncompromising yardstick with which to measure one's own marriage. The wife who has to look much abroad to see if she is getting enough out of her own home life is either exceedingly superficial by nature or skeptical because of her consciousness of a lack of dependability in herself.

Other husbands and wives serve the necessary function of emphasizing the values of the privacy of one's own home, by occasionally interrupting that solitariness before it becomes surfeiting. They also set off by contrast the particular qualities of one's mate and oneself. Other than that, they are perhaps the nearest link with the outside world, preventing the newly married pair from remaining too self-centered, and sometimes helping them not to take themselves and their problems too seriously. Rarely, however, can their advice be sought, or taken when it is offered without being asked, so heavily do their own lacks and wishes color their interpretations of the happenings of their own early marriage adjustments as well as their views of the probable difficulties of the newly-weds.

The attitude of many newly married women toward their unmarried friends is that of travelers in a strange country who do their best to get others to join them. In part this is perhaps due to loneliness and a desire to convince themselves and others that things are as wonderfully good as they expected, in part it is born of the urge to meddle, and feel that they have had a finger in shaping somebody else's destiny for the better, and in part it is a generous wish to share new joys.

Toward unmarried people in general, there is often dis-

cernible in the newly married woman a slightly patronizing air, as if she wondered if she had done well in leaving their ranks, and must over-convince herself by acting as if she could not possibly entertain such a thought. Single women who work, and are economically and personally independent, may be so envied by the new wife who feels her own limitations press hard upon her, that she appears almost contemptuous toward this class of women. In return, the legal restrictions still imposed on married women to handicap their engaging in business are apt to be favored by single women who are self-supporting.

Even the attitude of the wife toward prostitutes rebounds and affects her own status and happiness. That old-fashioned woman who felt they were a necessary evil designed to protect her own chastity as a maid and reduce her chances of fecundity as a matron was perhaps rarely so clear in her thinking as to state the case in so many words, even to herself. All women, in times past or present, who have left to the prostitute a clear field in the matter of seeking pleasure in sex intercourse, have delivered themselves over to the morbidly unwholesome attitude of not daring to explore the realities of normal sex because they feared lest they diminish their dignity by yielding to wholesome human impulses.

Today, most women seem to be able to acknowledge frankly their curiosity about the lives and ways of these other women, and to feel far less of a fence between the two kinds of walks for womankind. Some, indeed, go so far as to say that prostitution will disappear only when the ban against prostitutes is removed, so that it is less difficult for the slogan, "Once a prostitute, always a prostitute," to be broken at will.

CHAPTER III

BECOMING A WIFE

A WIFE who is on to her job does more than attach herself like the letters Mrs., to her goodman's name. She fulfills the functions of a wife.

And the first of these functions is to help her husband and herself to achieve satisfactory sex adjustment. It is useless to leave this entirely up to the husband, supposing that one is doing one's share merely by coming to the bridal chamber in a receptive frame of mind, attuned to the theory that sex in marriage is wholesome and beautiful. So one might for the first time in one's life enter the kitchen to prepare a meal, convinced that cooking is delightful and necessary, but unless one also knew something about the management of a cook-stove, refrigerator, egg-beater, and can-opener, and the probable behavior of different substances when acted upon by varying degrees of heat, cold and friction, the first meal prepared would be likely to be a sorry mess.

To be sure, one could take with one into the kitchen some ready-to-eat foods which would require a minimum of specialized skill in preparation, consisting only in the opening of boxes and bottles, and set forth in a few minutes a delectable cold meal. Likewise, one may come to one's wedding bed stocked with a few ready-made plans, but here the simile breaks, for one cannot put one's ideas into practice without the cooperation of the husband, and it is absurd to expect to

get that unless there has been some preliminary discussion and agreement on fundamentals.

One may wonder how a chaste couple can know how to have intercourse for the first time. By just responding to each other with no thought of barriers, the woman will arouse the man, and he, her, so that the erogenous zones of each stimulate those of the other, and each action leads to further action, until both are aware of their primary sexual relation to each other, which comes as the natural climax of unrestrained bodily contact in love.

Were this the whole story, there would be little excuse for sex difficulties in marriage. But the tempo of male and female is different, the man coming quickly to unmistakable localized readiness for sex congress, while the woman moves much more slowly, step by step, through the various degrees of physical intimacy, her desire and sensation being always so diffused that she hardly knows what she wants at any time, save by her generalized reaction as each successive step is taken.

If the man does not understand what is happening to the woman, he may rush headlong toward the consummation as he sees it, naïvely supposing that by his very impetuosity he must arouse equal ardor in his bride and carry her along with him to a mutually gratifying climax. The bride, likewise, by her ignorance of the sharp contrast between masculine and feminine sex needs, may hinder or prevent her own happy initiation into the marital mysteries.

Curious, having been denied knowledge of the details of the conjugal union, she is indeed eager to see and experience all that lies ahead of her. Shy, having been taught all her life that modesty and restraint are essential to her charm, she is afraid to let herself go and reveal her true feelings lest she shock her husband. Both wanting and not wanting to advance with him toward the greatest physical intimacy, she

needs to be helped along regardless of her half-hearted protests, yet she cannot be carried all the way unless she enters heartily into the spirit of the thing and makes it her business to explore and welcome the maturer sex wisdom within her reach.

For her the courtship days have not yet ended. She is still concerned chiefly with the non-sexual aspects of her mate, and believes that he should continue to view her always as a person rather than ever as just a mate. Sex union of some vague sort she expects, but wants it to be a symbol of ethereal love, rather than an entity in itself. To find that her man seems almost to forget her as a person now that he has free access to her body is liable to wound her vanity and hurt her confidence in him as a being above other men.

What she does not see is that the man's need of the physical communion with her measures the wholesomeness of their marriage fellowship, and that the next step toward achieving lasting happiness together is the awakening of a corresponding physical zest in her for the mate of her choice. Since the success of any sex union is largely decided by its psychic value for the participants, the woman can call her idealizing tendency to her aid in establishing the desirability of the sexual congress, but she need not worry over the man's apparent concentration on the physical elements.

Men may be more romantic than women, in their persistent seeking after sentiment that places a premium on the unattainable, as well as in their determination to idealize the mate, come what will. Yet so direct and purposeful are the man's sexual impulses, that it may seem to his wife at times as if he ceases to want her as a person, but craves only sex fulfillment as an end in itself, to which she is but the unheeded means.

Because something of this half-thought-out confusion com-

monly lies at the bottom of the sex-stingy wife's discontent, it is worth a clear pre-view before one encounters it in oneself, and it demands honest scrutiny if one has already let it harden into a habit of sex antagonism.

As the man is, by nature and training, simple and positive in his recognition of sex desire, he attempts to go straight to the goal of sex satisfaction, which should, in the normal course, bring as much pleasure and relief from nervous tension to his wife as to himself. But the wife, as the result of her opposite training and nature, has not learned to recognize the basic meaning of her sexual responses, and instead has built up an intricate system of restraints to protect herself from the temptation to cater to her body's sex needs. She must now throw overboard many of her most cherished reticences, and in a short time re-educate herself in regard to the values of direct sex expression and physical intimacy.

To suppose that a man can continue to whisper poetical compliments to his wife at the height of his passionate intensity is on a par with expecting a woman in the mounting throes of childbirth to exchange fond glances with her husband. Other business is in hand, and its successful completion is none the less a tribute to the tender emotion that underlies it, for being of so serious a nature as to forbid the by-play of lighter moments.

The woman who should feel abused is not the one whose husband is crudely eager to go in unto her and know her completely, but she whose new husband forgets her on her bridal night to hobnob with his cronies or to engage in trivial business concerns. And her complaint may well be, not that she has married a selfish man, but that she has married no man at all, but a person like herself, so overlaid with repressions as to be of little use in helping her to work out from her own childish misconceptions of sex.

Of course most men do have definite ideas of the way in which intercourse is carried on, even though they may be entirely inexperienced, themselves. The proportion of girls with corresponding information is constantly increasing, but their ideas are apt to be more vague, unless gained from first hand knowledge.

The much vaunted pre-marital sophistication of present youth, like the clandestine "wild-oats sowing" of some men in the past, is less of an advantage than might be expected from the talk of its partisans, as preparation for marriage. Merely going through an act or becoming habituated in its performance does not give insight into its emotional background and meaning, even for those taking part in it, much less for another person of different make-up and training. The unconventional girl of today, no less than the commercial "sporting girl" of all periods, is the product of attitudes and ideas, if not, indeed of a super-sexed nature, foreign to the conventional woman whose face is turned away from definite sex activity until she marries.

How many men have thought they understood women, because well-versed in the ways of prostitutes or loose women, only to come to grief in the early days of their married life, as a result of assuming that Woman was Woman, no matter how differently brought up or equipped. Nor does the sex-experienced girl fare better in her entrance into marriage, so different from the casual episodes of her experimental youth does she find commitment to a loyalty-demanding relationship.

The first fact to be accepted by both parties is the necessity of the original wifely virtue of patience, not in the wife only, but more especially in the husband. What little the newly married man knows about sex in women, aside from the mild petting of courtship days, he has learned either

at first hand or by hearsay from the prostitute and the woman who has kept her name clear, but is apparently over-sexed, at least in comparison with the conservative woman.

Most men think they are masters of the erotic art, and they are apt to think that women blow either hot or cold without reason and one cannot tell about "nice" women; it is just their bad luck if they happen to get the wrong kind. Therefore, the man's idea of technique is apt to consist in a guileless belief that if once he consummates marriage by achieving physical intercourse with his new wife, she will either instantly or after a few repetitions of the act flame into passion corresponding to his own, unless she is hopelessly frigid, in which case he believes that nothing can be done about it.

Several fallacies are here being committed. The prostitute and unconventional girl have long ago thrown overboard the very inhibitions which he has prized his fiancée for keeping. A delicate process of re-education has to be carried out if the wife is to be able to get rid of her no longer necessary inhibitions—which are no more than a deep sense of shame that prevents certain feelings and actions—without supposing that she is thereby putting herself in the class of the outcast and blatantly sensual woman. Most supposedly frigid women have merely failed to make the necessary change from aversion to receptiveness toward sexual advances.

Even if one's husband has never known a prostitute or had carnal knowledge of any other woman, his ideas of women are necessarily colored by the conversation of associates, casual or otherwise, such as room mates, travelers in Pullmans, and members of temporary groups at social gatherings, who either have that knowledge or make a pretense of having it. As in the case of women who distort their special

knowledge of marital relationships, childbirth, etc., to make a good story, these gabblers are quite likely to try to make a vivid picture to prove a point rather than to give an accurate account, want to see themselves as heroes or as bold, bad men who consort with rough, wild women.

Coupled with this is the man's determination to keep his own wife, sister, mother sacred from the contamination of such thoughts, in part because of the sneer and evident contempt of those reporting on the prostitute-type's ways. Psychologically speaking, every man sees in every woman either the characteristics of a potential mate—that is, a member of the order of human beings with one of whom he could mate—or else the mother-trait, which suggests the mother-image of his boyhood and carries the idea of further mothering in one way or another. For completely happy marriage, he must find these two pictures of womanhood in one woman, and accept their co-existence without feeling himself guilty of treason to his ideal of womanhood as gained from his childhood concentration on his mother.

The most harmful adjunct to any marrying person is a feeling of guilt, no matter how unfounded common sense may declare it to be. Not the degree of a man's past divergence from the strait and narrow path, but the degree of his wavering between adherence to the two opposite ways of regarding the woman he finds in his wife can make trouble for him in matrimony.

Guilt feeling bears no relation to the unconventionality of a man's behavior or outlook, but only to the discrepancy between what he feels to be right or admirable or normal, and the opposing wishes he cannot at times help entertaining. To be solidly based at this point is to have consolidated the two masculine ideas of woman, as mate and as mother-symbol, in

the one person of the chosen wife, so as to be able to enjoy both aspects of her personality.

Correspondingly, the woman has to accept both sides of her developing personality, as she recognizes their implications, and do her best to help her husband to see her as a complete woman, neither rebelling against sexual love, nor putting up a pretense of being less physically inclined than she is.

The basic change in the status of woman into wife is psychic. Let a woman respond with completely welcoming psychic abandonment to every further advance her husband makes in destroying her maidenly reserve, and if he keeps always just one step ahead of her, neither rushing alone toward his own gratification nor relinquishing his gentle attack out of faint-heartedness, the two will make some real progress.

Beyond this, let both remember that they have made no big jump in going through the marriage ceremony, itself, but have now the privilege of continuing from where they left off in their pre-marital courting. Whatever joy they then felt in close physical nearness will be increased by geometrical progression, if they do not short-circuit the whole thing by stubbornly refusing, each of them, to see the other's point of view. With no socially imposed obstacle of clothes or taboo to hinder them, they can now, by savoring to the full each new delight as it suggests itself, make sure that both of them will be ready in due time for the next stage of physical intimacy.

Before marriage only the most distant secondary love zones were recognized; with the coming of marriage, there may be an attempt at an abrupt shift from hands and face to vagina, with the idea, on the part of either husband or wife, that to cultivate intermediate erogenous centers is not quite correct. On the contrary, the gradual deepening of desire for contact, from its peripheral manifestations in friendly caresses to its primary form in copulation, permits the original strength of

personality attachment between lovers to be merged in its own natural end-product, sex adjustment in marriage.

So important is the function of the clitoris in bringing the woman to readiness for coitus, and in insuring her pleasurable responsiveness during the act, that it must not be neglected in the preliminary love play. The ignorance of husbands on this score, and still more, their timidity or fear of offending their wives, are responsible for the inability of many normally sexed women to enjoy sex intercourse.

As the eye is the gateway to acquaintance and love in courtship, so the clitoris, rudimentary female organ of sex pleasure, is the gateway to the delights of satisfying sex congress. As touching the hand of her lover thrilled the young girl in the early days of courtship, so the touch of her husband's penis on her corresponding organ, the clitoris, will almost guarantee her happy introduction to the enjoyment of her wifely privileges.

For some women, because of the nearness of the clitoris to the vagina, this contact of penis with clitoris inevitably accompanies any attempt at intercourse, but for others, on account of the distance of the clitoris from the vagina or because of the embedded position of the clitoris, special attention must be paid to arousing it. By genital, manual, or other direct contact with the clitoris, the wise husband will gently but persistently awaken the erotic awareness of his wife until she is as ready as he for the completion of their conjugal union.

There is no hurry, and no slightest advantage in hurry. The final consummation of the first sex union may take three weeks, or it may take three minutes. In point of pleasurable-ness, the long preamble, with many interruptions, generally ranks higher than the brief, and perhaps largely mechanical, physiological culmination. Unless the woman is exceptional, either in experience or in natural endowment, the three-

minute experience is physically incomplete for her, though it may give her husband relief by bringing about his ejaculation even without having approximated normal intercourse.

In the recent past, when woman's sex nature was commonly considered a weak and delicate thing, not to be mentioned outside a doctor's office, nor catered to, even by the husband, a large percentage of women were supposed to be frigid, that is, unable to respond to sexual stimulation. Today it is easily understandable that the apparent frigidity of many of these women may have resulted from the false idea of the husband that in the first conjugal embrace he should by all means effect entrance into the wife's vagina, so that the coitus would be mechanically perfect.

Aside from a natural desire to secure as quickly as possible the full satisfaction of a long-checked desire to have carnal knowledge of the woman he has just married, such a man is laboring under the mistaken notion that he must prove his virility in the eyes of his wife by demonstrating at once his potency. The woman who would feel any need of being thus convinced is even more rare than she who could benefit by an immediate defloration. But as a woman never tires of receiving fresh proof of her attractiveness, because she is always fearful lest it is decreasing, so a man's most vulnerable point is his virility, and his first thought in marriage is to be reassured of his wife's having no complaint on that score.

In addition to the psychic reason for making haste slowly in advancing from the marriage vows toward the marriage bed, there is a very cogent physiological reason. Both the male and the female sex organs become distended, as sex play goes on, so that the woman's vagina stretches out until it can easily accommodate the man's penis, as soon as the progressing sexual excitement induces in the woman the secretion of the fluid which lubricates the genital parts and permits the easy ingress

of the penis into the vagina. When the woman's external genitals, surrounding the entrance to the vagina, are taut, hard, and enlarged, it may be inferred that the vagina also is stretching to its full size, and if the parts are moist, the woman is practically ready for intercourse.

Even then, it is better not to rush, as the fullest possible readiness of the woman is essential if she is to experience the greatest pleasure and to complete the sex act with her husband. Continued sex play, of varying sorts, but suited to the growing excitement of the wife, will increase the secretion of her lubricating fluid, and bring her to the psychic point of being unable to contain herself without demanding the ultimate sex contact, which will still need to be gently and carefully made at this time, if she is to be pleasantly conditioned toward it and forever after desirous of joining her husband in the search for marital bliss which cannot be made to yield its full quota of happiness for either unless it is bringing happiness to both.

Whether several days or several weeks, or in rare cases several hours or minutes of love play have precluded the first complete love union, there is no need of the wife's being hurt if the husband will remember to proceed on an advanced courtship basis, seeking and stimulating but never ignoring his partner's reactions; nor is there any need of the husband's being unsatisfied throughout his long probation, if the wife will consciously cast maidenly reserve to the winds and follow whatever suggestion her mate gives her for helping him to gain at least superficial respite from tension. Similar relief for her, even though it reminds her of what in her single days perhaps she abhorred, as masturbation, is a step forward in the necessary educational process from her closed-in girlish attitudes to the free and full acceptance of the conjugal attitude which makes her husband closer than herself.

The happiest married people are probably those who go to see a helpful doctor before the wedding. Sex is put in its proper place. They are not anticipating too much on the one hand nor worrying needlessly on the other. Here the wife may get rid of some of her fear of intercourse by finding out which of the ideas she holds about men are false. Even sophisticated young women are grossly ignorant of anatomical details. Every wife should know about herself to a certain extent, and give some scientific consideration to the physical make-up of a man.

The man's visible sex organs are the penis and testicles, located at the base of the abdomen, between the thighs and on the forward part of the body. The penis is a fleshy, muscular organ, cylindrical in shape, and generally three or four inches long and about an inch in diameter, in its quiescent state, when it hangs limp and out of the way, but containing many very sensitive nerves which act upon its erectile tissue, expanding the blood vessels when excited, until the organ becomes tumescent, or swollen, in which state it is rigid and erect, and averages six or seven inches in length, with a diameter of an inch and a half to two inches. At the lower base of the penis hangs the scrotum, a bag which carries the testicles, two kidney-shaped, non-rigid glands, each about half as big as a golf ball, and the left hanging slightly higher than the right, to avoid crushing.

Within the man's body is a large gland which encircles the base of the penis and is called the prostate gland, which secretes a mucus, stored in a nearby, small sack, also internal, until it is needed to serve as a medium for carrying the spermatozoa or male germ cells (that have been manufactured in the testicles and have propelled themselves thence via the small tubes, called seminal ducts, into the prostate pocket) out through the penis. In the chaste man this happens automat-

ically, during sleep, about once in ten days. In the sexually active man, it occurs at the climax of intercourse. The prostate fluid, carrying the spermatozoa, is called semen, and each drop of the fluid carries a multitude of spermatozoa, which may be seen under the microscope actively swimming about by means of the whip-like movement of their long tails.

The external sex organs of the woman, comprised in the term, vulva, are of little reproductive importance except as embellishing the entrance to the internal sex organs, and serving as the initial centers of pleasurable excitation, preliminary to and during sex intercourse. In other words, the woman's sex organs lie mostly within, as the man's lie mostly without the body.

The vulva is the mouth-shaped opening, running lengthwise, between the forward part of the thighs, from just in front of the anus extending about four inches or more forward, and ending above the pubic bone. (The pubic region, hair-covered, in both sexes is the location of the sex organs.)

The parts of the vulva are: the larger and smaller, or outer and inner lips (the labiae majorae and labiae minora), which extend almost the entire length of the vulva, the outer parts of the larger lips being covered with the pubic hair; the clitoris, a gland corresponding closely, both in formation and function of excitability, with the gland at the end of the male penis (but much smaller, being about the size of a pea) is placed at the forward end of the vulva; and the vaginal opening, located at the rear, or lower part, of the vulva, which leads directly into the vagina. The hymen is an incomplete membrane that grows across the upper part of the vaginal opening, obstructing the entrance of the penis when intercourse is attempted, if it has not been unintentionally worn away by much washing, or accidentally broken in childhood or girlhood, or almost entirely missing from the beginning.

With the exception of the hymen, which has no function and is almost without sensation, the different parts of the vulva are supplied with many keenly responsive nerves, which, when stimulated, act on the erectile tissue, causing it to become swollen, or tumescent, as a result of an increased flow of blood, the clitoris, particularly, having an "erection" in the same manner as the penis.

The internal sex organs of the woman are the vaginal passage or vagina, the uterus, and the ovaries and oviducts. The vagina is a collapsible tube, three to five inches long, leading from the vulva to the womb. Having many transverse muscles, and a plentiful supply of nerves, it readily changes, when duly stimulated, from a tightly constricted small diameter, when in a state of rest, to a large, soft, flexible tunnel, when tumescent, which easily and pleasurably admits the male organ.

Opening from the upper, rear end of the vagina is the uterus, or womb, a pear-shaped and pear-sized hollow, muscular organ hanging neck downward in the pelvis, where it is held in place by ligaments and muscles. Hard and muscular, with many nerves and blood vessels, it undergoes minor changes during menstruation, and increases markedly in size during pregnancy, when it undergoes major changes in fulfilling its role of carrying and transmitting nourishment to the growing embryo.

The two ovaries, small, olive-shaped glands, lie on either side of the uterus, with which they have connection, though no attachment, through small ducts called the Fallopian tubes (or the uterine tubes, or oviducts), which join the uterus at its upper end with a small potential opening, about the size of a toothbrush bristle. In the ovaries, the ova (also called "egg-cells," or female germ-cells) are formed. Unlike the spermatozoa, these are comparatively few in number, and

the entire supply is probably present in an undeveloped stage at birth; from puberty on until the end of the reproductive period, the ovaries alternating in maturing usually one ovum a month, which drops off, to be caught in most cases by the gently waving fringe at the opening of one of the Fallopian tubes, and slowly conveyed by the similar action of the tube's hair-like lining, to the uterus, whence, if not already impregnated by a chance meeting with a spermatozoön, it drops out and is washed away from the body by the normal secretions of the uterus and vagina.

The ovarian tissue in the woman and the corresponding tissue of the testicles in the man are of importance aside from their reproductive function, since they are the gonads, or ductless sex glands, whose secretion is responsible for growth and many of the characteristic masculine or feminine attributes of the entire physical and psychic personality. This explains the difference between castration or the removal of testicles or ovaries, which changes the secondary sexual traits, especially if performed before maturity, and sterilization, which only prevents reproduction by severing or closing the oviducts or the seminiferous tubes that provide a necessary passageway for spermatozoa or ova.

The commonest of the many positions possible in human coitus is for the woman to lie flat on her back, preferably with no pillow under her head, though it may be found to be an advantage to place one under her hips, spreading her legs and drawing up her knees so that she can take the man in her arms, when his body will be over hers, as he supports himself on his elbows and knees, so that his weight scarcely rests upon her. If both are in the proper psychological and physiological condition, the penis easily slips into the vagina "as a sword into its scabbard," but if there is the least difficulty about this, it should proceed very slowly and gently, as this gives time

for the further awakening of the woman's internal sex organs and allows the still somewhat constricted vagina to stretch to its full size, and to be made smooth and slippery by the pre-coital secretion.

If the woman will take an active part in the congress she will the more quickly come to a climax, since she can learn to accelerate and accentuate her motion, in keeping with her growing psychic intensity, so that she and her husband will reach the orgasm at the same time. The orgasm is a spontaneous nervous spasm, or series of pulsations, accompanied in both man and woman by the height of pleasurable intensity, and in the man by the throwing out from the penis of the semen. Should the woman precede the man in this it does not greatly matter, as he can still arrive at his own orgasm without disturbing her serenity, and she may even reach a second climax with him, but if he should finish before her, he may be unable to assist her in finishing, except by such superficial means as manual manipulation, since his penis may become limp and flaccid immediately after the ejaculation of the semen. Later the husband may be able to start intercourse again, and at this time the wife will probably be able to finish with him, as he will be slower, and she quicker, in reaching the second climax.

It is readily seen that, as fear and anger stop the flow of saliva in the mouth and stomach, thereby holding up the secretion of hydrochloric acid in the digestive processes, fear and shame will check the secretion of the pre-coital fluid which facilitates the union for the woman, and may prevent the necessary vaginal expansion. Many women are ashamed to let themselves go because they have been brought up to consider repression their chief virtue, and cannot get away from their early conditioning without tactful and patient help. Fear of the initial intercourse is usually the product of some old wives'

tales, half heard or misinterpreted in childhood, or it may be acquired in adolescence as the result of the vague warnings of mothers, "Don't be so free with the boys, or you'll get more than you bargained for." Many, many girls have thought for years that a kiss would impregnate, and at least as many more have supposed intercourse a terrific ordeal for the woman.

In both man and woman, the mind and emotions have a large, direct control over the sex organs, stimulating them as well as inhibiting them. While one cannot with much success say "I will," or "I will not be sexually hungry," one can and does fill one's mind and emotions with rival objects if one wishes to check sexual hunger, and correspondingly one can center one's mind and feelings on allied subjects in order to encourage the free awakening of sex hunger. This is the aim of the courtship dalliance that is made use of by the newly married pair to get the bride into condition for more mature love-making. It also explains the advantage of the woman who can rid herself of her earlier repressions and unwholesome attitudes toward sex, so that she can greet it freely for its own sake when she meets its mature expression in marriage.

The "facts" a woman picks up over the card-table and elsewhere from her woman-friends are mostly misinformation that proves exceedingly troublesome until corrected. A certain type of woman will talk about the most intimate parts of her life, never bothering to give a true picture, simply because she wants to prove a point. And that point is likely to be that her husband is the most virile person in the world, an idea that flatters her ego by emphasizing her "hold" over men. Rarely will such a woman admit to a condition that would seem to her unsatisfactory.

The fact that the speaker may be a notorious liar does not erase from her ignorant hearers the impact of her words.

Many women seem to have some feeling in the back of their heads that if they tell their friends they had a hard time having intercourse it proves their virginity, and they try to out-talk each other, tell what a hard time they had getting started, to impress somebody who never had intercourse.

Most of the things commonly believed in regard to the first week of married life are superstitions. After the round of entertainment that most brides-to-be go through, they are more fit for a rest home than for a honeymoon. Even so, it is not such a bad idea to start having intercourse right away. Most women have an innate feeling that they are really not married until they have intercourse. They are glad to get it over with.

Their sense of tension and tenseness should, however, be combated. This is one of the most important physical and psychic factors that get folks off to a bad start. The man should not hurry, but if he does, the woman should insist on taking matters easily. She should relax and encourage sex play even if he does not realize the need of it. The initial discomfort of intercourse would then be greatly lessened. There is no reason to think that the beginning of intercourse has to be accompanied with distress, and if it is, the wife should tell her husband; if it persists, medical advice should be sought.

When we do find the condition of vaginismus or painful intercourse, it is chiefly of nervous origin. Women should condition their minds in regard to the initiation of sex life, and if they do this properly, a goodly percentage of their complaints will be forestalled. These women need not look forward to too great an extent to active intercourse as the ultimate and sublime thing often pictured, nor think of it as the difficult and disagreeable thing asexual people often make it out, but stick to the middle ground, that it can be made whatever the folks, themselves want it.

If one is to put time and trouble into having intercourse, one

should get something out of it, and one must insist on the husband's sharing that view. If the wife looks forward to congress with some degree of pleasure and equanimity, she is less apt to have pain and tenseness than if upset and uninformed.

For the first week or so the husband will be assured of sexual relief regardless of what happens in the matter of how complete the intercourse is. In the meantime the woman should be laying the foundation for years to come. She should not try to participate too actively in the intercourse for a short while. Rather should she busy herself in the endeavor of making it possible, by learning to enjoy ever more intimate contact with her husband. If at the end of two weeks of varied love-play bordering on sex union, she is able to have complete intercourse without pain she has reached her object for the time.

If the wife tries to do everything folks tell her in the first days, she ends by being sore and upset and generally out of sorts. Her role is that of the passive individual, and the more she emphasizes this relaxation, the better off she will be. If once hurt in initial intercourse, rudely and crudely attempted, or if she is afraid of becoming pregnant, or if she has local irritation, or if she is unduly nervous or antagonistic, habitually painful intercourse is liable to result.

It is not necessary for the male to gain complete entrance at the first attempt. Nor need the woman worry over this. The man's excited condition will make him reach his climax and get relief from sex tension with very meagre contact. Also he will be proud to think he is too big to get in, and will take his enforced waiting patiently if he realizes that it is only temporary. The woman must remember that unless there is some organic reason for the pain she experiences, the cure lies with herself. This can be easily ascertained by a pre-marital or a post-marital examination.

Women worry over whether or not they have adaptability

enough to receive the male organ. They think they are small and that the man may be exceptionally large, but usually there is very little trouble in adaptation. If it persists, its alleviation is quite simple and without any serious consequences.

The physical size and figure of a man does not altogether determine the size of his male organ. One cannot judge the size of a man's organ by his stature, nor discount it because of the physical smallness of the man. In the woman there is a similar lack of correlation between the general physical size and the length of the vagina.

In case the man has an exceptionally long penis, and the woman an exceptionally short vagina, great care should be taken in the first sex union, especially, and in subsequent unions at the approach of the orgasm, when the impulse of both parties demands vigorous action and closest contact, lest the two organs be crowded too hard together, and damage be done to the genital tract.

Intercourse is possible in most instances regardless of the variations of the two individuals' physical conformity. Adjustments may have to be made and special counsel obtained, unless the couple is able by experiment to work out positions and attitudes that will accommodate their differences.

The common side position in which the man's lower leg and thigh support the woman, whose upper leg rests on his upper one, is usually helpful in cases of mis-matched size, as well as being desirable when the man is tired, or the woman needs to avoid pressure, as during gestation, and of particular advantage to the woman who is not yet accustomed to her marriage role. It is much easier for the woman to take an active part in this, than in the woman-superior position, which merely reverses the ordinary positions, and makes action both for her and for the man rather difficult.

Many other positions are possible, some authorities putting

the number at forty and others placing the pleasurable variations at a far higher figure. Spontaneous expression of natural instincts and urges is more valuable than a play-by-play study of detailed instruction in sex matters.

Mental adjustments are probably more important and perhaps more difficult than physical ones. Given two individuals with normal equipment and tolerant and moderately agile minds, a satisfactory sex arrangement will be forthcoming.

Some women, stubbornly unwilling to let themselves go, psychically, in the ecstatic flight toward the goal of sex communion, let their attention be frittered away on trivial external details, such as the particular kind of motion, position, and rhythm which they believe the only one that can bring them to complete relief of tension in the orgasm. Any fixed idea that turns the woman's mind and emotions aside from the supreme selflessness of soaring out of all concern with such everyday matters as time and space into togetherness at the zenith of physical and emotional interaction prevents the experience from thoroughly engaging the entire personalities and giving to each the joy of reaching utter delight through the process of bringing it to the other.

The woman should give every indication she can of her progress toward the culmination, acting just as she feels inclined at every different stage, so that the two may keep pace, each stimulating and responding to the other, until they finish together. If one does not reach a climax easily, there is no cause for worry; one has plenty of time for progress. If premature ejaculation of the man is responsible, the wife should encourage her husband to enter upon coitus again, after about half an hour, when it is likely to be most satisfactory for both, as he will last longer than usual and the wife will reach her climax sooner than is customary for her, as a result of the previous excitation of attempted coitus.

There should be no feeling of inferiority on the part of the man when premature ejaculation occurs, if his wife recognizes that it is merely a sign of his nervous eagerness for her, which makes it impossible for him to restrain the nerve-centers involved, once he is contact with her, so that he finishes almost as soon as he begins. This often occurs at the beginning of marriage, and again after an enforced absence. In any such circumstances, the first congress is likely to be too short, the second may be almost too long, but the one that follows on the next morning, just right.

THE SEASONED WIFE

THE woman who has sailed happily through the honeymoon, no less than she who made its adjustments with some effort, finds new occasions for using judgment and exercising her fullest powers of self-management as she settles into the ranks of seasoned wives. The discovery that she is but a small part of her husband's life, while he seems at this stage of the game to be almost the whole of hers, chagrins as much as it surprises her.

It may be, as the older writers delighted to tell us, that woman is but a personality built around a womb, her whole conscious or unconscious aim from puberty to the climacteric being to catch and hold a man so as to produce children. Possibly girls do in the aggregate spend more time and effort trying to attract men than men spend on the subject of girls.

But the average girl of today hotly resents the implication that she does not have as many and as vital non-sex interests as the man. Hence, when she finds that her lately enamoured suitor and eager partner in the honeymoon is ready to get down to the business of earning a living and suddenly does become swallowed up in it, with obvious satisfaction if not relief, before it had occurred to her that there should be any break in the concentrated twosome of their engrossment in each other, she is amazed and somewhat resentful.

In principle she may admit the validity of the proposition that it is a pretty small woman who is jealous of her husband's

work, but when she is confronted with the real situation she probably fails to recognize it for a time, if she is quite human in her inability to see her own shortcomings. One need not say that the keenness of a wife's inner protest against her first rival measures the fervor of her affection for her husband, but one can perhaps maintain that no woman need feel self-blame on the score of her failure to remain unconcerned in the face of the inroads being made into the profoundly stirring new life she is beginning to call her own.

Only she who persists in defending her injured attitude, once she sees it for what it is, and she who stubbornly refuses to look squarely at her feelings lest she find them in need of discipline, need to take themselves to account and see how they can mend their ways. Self-blame, in any case, is useless, since it only impedes rational action. What is helpful is the realization that one is acting in traditional fashion, while the husband is responding to the different traditions long imposed by social custom and cultural ideals on the male.

The wife's reluctance to let her husband return to the world of affairs, and her more or less frantic attempts to inveigle him into forgetting all else for her sake, do measure roughly the depth of the changes made by marriage in the life-outlook of the woman.

Women we commonly divide into the married and the single. Men we seldom think of classifying in this way unless we have a special purpose in mind, such as the availability of candidates for marriage. The woman herself divides her life still more sharply into two compartments—the epoch of her single life and that of her wedded experience. In the first flush of moving out of the estate of maidenhood into that of wedded life, she may be pardoned for overcharging trifles with emotional meaning, as well as for misunderstanding the motives of this strange young man she is living with.

Before the wedding she thought she knew her chosen man rather well. The new responsibilities he feels upon him have already matured him, as any experience of vital import does quickly mature those it affects, to the degree that they are aware of it. She also has changed, having gained a more essential and genuine consciousness of herself, not in the usual sense of being timidly self-conscious, but in the possibly more accurate sense of being aware of herself. She begins to understand herself as she was in the days of her girlhood, at the same time that she finds it difficult to get her mind off herself as she now is, in her strange, new unfolding.

Becoming truly sophisticated, she begins now to know, where before she only wondered, or surmised, often incorrectly. Bursting with her sudden knowledge, she wants either to test it out, to hear herself complimented on having learned so quickly, to find out what more she can learn, or at least to glow in the consciousness of shared, even if unspoken, memories, recalled by glance, by tone, by very presence of her husband. Her own voice drops to a deeper register, her tone mellows, her eyes become softer, her whole face and body are on happy tip-toe when her husband is near. She moves as if in a magic circle which none of the troubles of humanity can cross. But when her husband is out of her sight, she literally feels as if swimming in a vacuum until he shall get back.

Fortunately wives differ in their susceptibility to the intoxicating love of being loved in marriage which sweeps most of them off their feet for a shorter or longer time. Not all lose their balance for many days without recurrent streaks of practicality when that sense of perspective which we call humor comes to their aid and keeps them from acting too foolish in their new-found bliss.

Meanwhile, that different creature known as husband reacts in his special way to the happiness of marriage. Less gener-

alized in his behavior, he is content with his new sphere, but must turn from it to prove his manhood by using the new vigor it has given him in doing what he conceives to be a man's work in the world. With fire in his eye he strides the mountain-tops of endeavor to make suitable provision for the wife he has taken unto himself.

The "modern" young woman may balk at the idea of being a luxury a man must provide for, a dependent he must protect from financial reverses, a less powerful person he must shelter from any kind of vicissitudes. But if he likes the role, she might as well let him enjoy it for the time being, since later it may descend upon him in real earnest, in spite of her most ardent intentions of being no burden upon any man, and when, or if, that time comes, he will find his obligations the less taxing if he has been allowed to enjoy similar ones in the heyday of his eagerness to bear the conjugal yoke. Moreover, if and when the woman wants to go outside her new home to try her capabilities in the world of men, she may expect her craving to be tolerated, if not understood, if she has not obstructed her man-person in the following of his unlike but equally imperative urge to live up to his masculine ideal.

In this first regular clash of husband-wife ideas, concerning the sudden urgency of his out-of-the-home duties, is to be found a sample of all marriage conflict, unimportant in itself but indispensable as a means of educating both parties to a clearer conception of the personality of the other. Not the question at issue matters, ever, so much as the ability of both marriage-partners to look at it with an open mind, ready to see and to act upon a convincing argument presented by the other side. In long-time results, this adaptability of both persons is worth far more than the absence of friction implied in a superficial picture of domestic tranquillity.

Adjustment is the modern slogan of those who would suc-

ceed in marriage. And adjustment springs only from the need of making changes, either in one's self or in one's surroundings, personal or otherwise. One may adjust to marriage by remodeling the marriage-partner to suit one's desire, or by remaking oneself to fit the other person's ideal, but if one is to make a sound adjustment, calculated to progress with advancing needs, one is constantly making a new and more accurate interpretation of the degree of dominance or subordination required of one in this or that matter, in order to arrive at a more workable cooperation that shall be satisfactory to both.

If the husband's ideas have more than a tincture of the old-fashioned compound of chivalry and male dominance, it is not to be wondered at, nor is the wife to suppose that he has carefully hidden his true character until she was safely his, and then feels free to display his natural egotism. Differently, indeed, have the man and the woman been trained by their early childhood contacts in the homes of their parents, by public opinion and the propaganda of literature, art, and all forms of transmissible culture, to conceive of themselves in the marriage role. And differently have they responded to identical influences.

Possibly because the girl is likely to feel restricted in her childhood, as compared with the boys she knows, when she is denied their more active life and freedom at the very time of her emerging independence, she drinks up like a thirsty garden many incitements to a yearning for self-direction that sound to the boy like idle talk. Theories of the "new woman's sphere" are all right for girls to talk about, but when it comes to his own wife, the man is more than likely to feel that there is no need of discussing the fact that she is to be a contemporary and improved edition of the helpmate of his father. Is the man to be head of the house? What a silly question. Might as well ask, "Will night follow day?" Why waste your breath?

As a result, it may be, of her lack of compelling outside interests to match those of her husband, the wife who is trying to get acclimated to married life on the far side of the honeymoon must frequently fight her way through a feeling akin to homesickness. She may or she may not want to go home, but she is so completely out of the usual tracks of her life that she can suffer keenly from loneliness or from the sense of being cut loose from the familiar. To herself no less than to her husband, this may seem foolish, but she is not helped by self-blame any more than by husband-administered blame.

Time will cure this particular difficulty, since with time will come new habits, new friends, new interests that will soon crowd out the longing for the old. Like a Freshman at college or a beginner in business, the wife needs time to get her sea-legs on, and may reasonably expect that soon she will learn to find satisfaction in her new occupations.

She is apt to be handicapped in trying to play happily her wifely role by a groundless worry over every break in her content. Let her once see that it is her lack of adventurous spirit rather than any want of marital harmony that is at the bottom of her vague discontents, and she will the more smoothly move out of the uncertainties of a bewildered young-wifehood into the sure happiness that lies ahead.

Often it is the girl from an especially happy home who is most lonely in her own new home, while she who has never known family happiness is not conscious of missing anything but welcomes the chance to know for the first time the meaning of a happy family life. This does not in itself promise that the homeless waif makes a better wife than she who cherishes memories of a happy childhood home.

The latter, though mourning the break with her parents' home, may be better prepared to reproduce its setting for happiness as well as more strongly conditioned toward enjoy-

ing the repetitious effort that goes into the making of a pleasing home than the former, who may be too deeply cynical to believe in the reality of family happiness. On the other hand, some of the excessively lonely young wives who make only outward progress toward serenity in the first months of their new life are emotionally so tied to the status of their childhood days that nothing short of a miracle will ever break them loose and let them look with equanimity on a home of their own building.

A common excuse for prolonging the strength of the bond between the new wife and her old home is the obvious need of going back or writing frequently to Mother to find out how to manage the housekeeping.

If little special training or practical experience in the mechanics of home-making was gained before marriage, that may well be the activity chosen to fill in this period of being at loose ends. Preferably, a brand of home-making that differs somewhat from Mother's will be an advantage, not only in suiting the needs of the present generation better, but also in helping to pry out the attachment between all ideas of home-happiness and Mother's ways.

Mother made her home to suit her husband, herself, and her contemporaries, and Daughter will go farther in her progress toward the status of a successful wife if she does the same. Whatever problem confronts one, it is safe to assume that other people besides Mother have met the same problem. Going for information to friends, government bulletins, both state and federal field workers, short courses under the auspices of colleges, to YWCA, women's clubs, magazines, and textbooks will commit one to the policy of getting the most up-to-date facts available, and selecting what fits one's own circumstances.

The green wife who sees no need of finding out more about

housekeeping than her mother knows is overlooking the fact that if her mother were starting to keep house today she would be keen to pick up the newest ways and theories. Her procedures and her philosophy of housekeeping, that seem so solid now, were almost certainly the "very latest thing" when she adopted them.

Though the new wife copy ever so exactly her mother's manner of beating up a cake or of planning the day's routine, she may be missing the essence of her mother's whole policy of housewifery, which was undoubtedly—if the mother is the capable person her daughter thinks her—the meeting of real contingencies in an effective way. Not to have the beds made and the floors immaculate by a certain hour, nor yet to prepare those foods that require a maximum of manipulation and watching, but to evolve the type of home life that suits one's husband and oneself is the object of the modern wife.

Having found her goal, she may experiment with different paths for reaching it. Perhaps more, perhaps less, household work will give greatest satisfaction to her little family of two.

This is the key to adapting rules for marriage success to one's own venture. Only by exploring the various possibilities until one has found out which are applicable and which are not, can one make any of them a living part of the marriage association one is working out with one's partner.

From friends or fiction, or misinterpreted observation of other couples, one may have got the idea that marriage starts on a pinnacle of happiness, where it can be kept only with the greatest effort by the rare few, while all others soon find it slipping down a long slope of dullness into the ravine of dreariness that ends in an abyss of misery. Literature and life make too much of the gay selfishness for two of the first months of marriage, and the dour irritability of its bitter last days, when these appear for all to see, without questioning why the first

grew into the second, or noting the far greater number of moderately happy beginnings of married life that blossom into real joy in marriage comradeship.

Of course it is rare for an excitedly joyful honeymoon to remain in an earth-free state of ecstasy year after year. But it is quite possible, even though a couple start upon a high level of married bliss, to transfer without too serious a jolt from this short line to the through way of long-time marriage happiness.

First one must realize that though it seems at first as if one is almost too happy for it to be real or last long, the opposite may be true. As one learns to know one's husband better and becomes able to share his hopes and lessen his fears, one soon looks back on the unthinking joyousness of the honeymoon as a shallow experience, big with its own unbound imaginings, but having little direct connection with the more solid-seeming facts of advancing married life.

Not a decline from the supreme heights of the initial companionship of the first part of marriage, but a change to more fundamental communion is the normal course of married life. For some, this will seem a clear rise from lesser to greater glories. Others, perhaps more given to daydreaming and loath to face realities, may find the change a difficult one. But all, if they have courage and persistence, can make it.

And the wife can do a fair half toward engineering the shift from early honeymoon ways to the longer lasting, more solidly based comradeship that should come after. In marriage, as in courtship, she can set the pace and furnish incentive to the man to join her if she is still keen to sense his feelings, eager to understand their changing basis, and ready to join him in working toward maturer satisfactions.

Those who are only fearful lest any day or word or act of the early part of marriage be less than idyllic in outward as-

pect forget their destination in watching the wheels turn. Not perpetual freedom from conflict, or a life untouched by cross looks or thoughtless words—and much spotted by too sensitive over-valuation of them—but an interdependence bent on getting somewhere together is the aim that gives permanent foundation to the husband-wife association.

The goal need not be economic advancement or a place in "society," though it may seem to be just that at first. It may be the establishment of a real home, that soothes and restores each member, or it may be the professional or cultural advancement of one or both, or any other large aim. It must be something that takes both persons out of their preoccupation with each other, so that before their sensual pleasure in being together loses its first flush of glory, they will have learned to look back upon that phase as inferior to the new one they have entered, in which each views the other more as a personality and less as a person, sharing their purposes more and depending less on their mere physical delight in nearness.

Not that physical communion will cease to be an integral part of the marriage that moves smoothly toward an ever-deeper grounding in the maturer values of life—but at each stage in the on-going of the partnership the physical aspects of the relationship will be constantly changing to interpret and add to the meaning of the whole.

Particularly for the new wife, but for the husband too, and also for the partner who has been married before, the seasoning of the marriage union by the understanding and adaptation that can come only with time brings added advantage. No matter how sexually experienced any man and woman may be, as in the case of those who have already had happy marriages, but after the death of the first partner marry again, there is usually no comparison between the meagre joys of

sex union at the beginning of marriage, and in its second stage of easy-going communion in love.

Less excitement there may be in the second part of married life, but more thoroughly satisfying delight, since each knows himself or herself fully accepted by the other, and need feel no anxiety on the score of not making good, sexually. As anxiety interferes with the attaining of a sense of peace, so it prevents the winning of deepest sexual release. Now that each partner has a feeling of being taken for granted, their sex union can become far more than a mere physical exercise.

The ability truly to find release from inner conflict, frustration, despondency, in congress with the marriage partner is almost universal among happily married couples who have weathered the first storms of self-engrossment. This is plainly to be seen in the unworried faces of the comfortably married, heard in their contented voices, and felt in their attitude of equanimity in the face of vexations.

The wife who is approaching this placid phase of the sex relation in the second part of marriage will wisely avoid the opposite extreme of humdrum routine. No woman so badly bungles her marriage as she who tries to deny its sex basis.

She who is unwilling to admit that sex is a necessary part of her life does not thereby get rid of it; she only displaces it onto an unnatural and unwholesome basis, so that her unsatisfied sex nature may drive her to compulsive housekeeping, of the type that nearly scrubs the intruder out of the house, or it may turn her into a scandal-monger, or impel her to worry over the affairs of others, or push her into chronic invalidism with no physical basis, or give some other queer twist to her character.

To keep the marital union from dwindling into mere habit, the wife should approach every congress in the spirit of a new

adventure in conjugal adjustment. A moderate amount of variation is as effective here as in any other part of life in preventing routine from ending in boredom.

However, the woman who intends to find the highest satisfaction and see her mate most deeply satisfied in the sex union will not allow unusual expedients to become habitual unless she sees that they are preferred by her husband as well as by herself. Their chief value may lie in their novelty, which would be lost by too much repetition.

It is more to the point for her to work towards a shorter course for herself by encouraging and participating in preliminary love-making with peripheral excitation, before the union is attempted; to enter upon this latter only when it seems as if she would burst out of her skin if it were longer delayed; and to apply herself with all the intensity of which she is capable to the achieving of complete happiness in keeping pace with her husband in the conjugal embrace.

If the orgasm is not attained, either because of the woman's nervousness or other inhibiting condition, such as the hitting off of an antagonistic emotional complex, or because of a relative lack of desire due to preoccupation, fatigue, or satiety, this is almost certain to mean that at the next congress, whether within a few hours or the next morning or following evening, she will win through to completion, as she has already been sufficiently stirred up by the unfinished experience so that she quickly enters with zest into the new one, and is soon satisfied. At this time, she may, in fact, precede her partner in reaching the orgasm, and can then either enjoy the long, slow descent of excitement as he finishes, when she will be calm enough to realize the subtler values of physical communion; or perhaps, in a moment or two she will experience another, more quickly attained, and more thoroughly satisfying climax.

It is sometimes said that satisfaction is in proportion to the violence of orgasm. This is distinctly not true. The spasmodic orgasm, terrific in its intensity, may be followed either by satiety, similar to excess in its effects, or by the almost neurotic recrudescence of painfully intense desire after a short interval. The first of these reactions is likely to occur if the sexual union has been unaccompanied by the communion of love, as when sexual intercourse is resorted to in the midst of a violent quarrel, without bringing about reconciliation, or when the partners are emotionally indifferent to each other; the second reaction is apt to appear in women who have an embedded clitoris, or one of peculiar formation, comparable to the tight foreskin of a man, so that its secretions act as an irritant, awakening in this primary female organ of desire an overwhelming urge to repeated congress.

This is what happens fairly often. People try to make a very modest thing out of active intercourse. Of course it is modest, in the sense of not being immodest, but these people go about it with gloves on, so to speak, and when they get through, they have gone through a ritual instead of the actual thing. They have read the ritual but not entered into the spirit of the thing. It is rare to find both husband and wife so constituted, but it does happen, since they were driven to choose each other because each felt safe with a similarly conditioned person. If an individual, or more rarely two individuals, approach sex matters as if ritualistic rather than a creed, trouble lies ahead. No personality can long endure without a harmful degree of emotional strain such an unnatural course.

It is far better to—in a way—throw modesty to the winds, let down the bars somewhat, and go in for intercourse in a real way. Modesty is never a matter of externals, but of the spirit that prompts behavior. It is a question of good taste and of being in order. But that can be over-emphasized just as

the rough and uncouth participation can be objectionable.

If sexual gratification is not obtained we find tension and potential trouble. If a person has persistently unrelieved ~~sea~~ tension she is apt to translate this in terms of over-conscientiousness. She takes too much pains with other things, just as she has with intercourse. Her whole life becomes too well ordered, and her every act can be anticipated, which is apt to be objectionable.

A happy sexual life is possible in over ninety per cent of women. A year may elapse before this takes place. Occasionally (in from five to ten per cent of women, according to different students of the subject) we do meet the condition of true frigidity, or lack of responsiveness to all sexual stimulation. More often we find frigidity as a pose, the reason being indolence on the part of the woman, fear of pregnancy, or the hope of an added stimulus for her husband. Such a woman makes her husband wear himself out, not only sexually, by saying that other men have excited her but he does not, but by requiring presents, exaggeratedly chivalrous attentions, and meticulous courtesy on all occasions. In admitting that other men excited her, she is begging the question, for a truly frigid woman cannot be excited by any man.

Whether any truly frigid woman exists, in spite of the many authorities who think so, may still be regarded as an open question, since a woman who has a deep and unresolved fixation on her father sometimes suffers from so strong an incest complex, usually unconscious, as to be incapable of pleasurable, physical, sexual sensation, until she learns the reason for her insensibility and re-educates herself by consciously admitting the universality of a mild father-daughter attachment, and hunting through her memory until she uncovers the origin of her own too-intense fixation, and finds that she is no longer frightened by it.

So long as she has not accomplished that, she is in the position of unconsciously substituting for any man who pleases her the image of her father (emotionally, but not in a clear mental delineation, and therefore unrecognized as such by her), with the result that she is horror-stricken at the thought of intercourse, which, because of her uncontrolled and misunderstood emotional complex, represents for her the equivalent of emotional incest.

Not only girls who have maintained a close emotional relationship with their father, but those who have never been able to be friends with the father, because of his aloofness, early death, desertion, or divorce, are liable to this excessive fixation. Such an attachment is best outgrown by a successive transfer to male friends outside the family, beginning in the early years, and unaccompanied by any feeling of disloyalty in preferring an outsider. In maturity, it can be combated as suggested above, and will largely disappear when its guiltlessness is realized.

Where there is a lack of sexual gratification the women often tell everyone except their husbands. They will more often talk to a physician than to the husband, knowing as they do that the man's virility is probably his most prized possession. It is safer to talk to a physician than to friends, since not only will the conversation not be repeated, but often the wife can receive helpful counsel. For instance, it is seldom a lack of virility in the husband that is to blame for the wife's not being satisfied, but an unsuitable technique, either on her part or on that of the husband. A man will gladly change his procedure or try to adjust his attitudes, so the wife can get gratification, if he knows when she is not satisfied.

Regardless of the equipment and capability of the man, if the woman will apply herself she can usually get sexual gratification out of what she has to work with. She should try

every means possible before she takes up the compensating things of life—religious, civic, and social, or professional, artistic, and personal activities—as a substitute.

During the first few months of married life, there does not seem to be any occasion for people to practice continence. So long as their sex relations are pleasurable to both, they should enjoy themselves because that is the period devoted to acclimation of all the systems, not only physical, sexual, but mental and so on. The sex side should be investigated just as thoroughly as the mental, stopping short of exhaustion and without its becoming objectionable to either one of them.

The woman must remember that the physical make-up of the man is different from hers. If he has intercourse two or three times in twenty-four hours, that is about par for him. If he does not show interest in sex after that it is not because his wife cannot arouse it. Women quite often make the mistake of feeling aggrieved because they cannot arouse their husbands, when the fact is, the man has done all he can do for twenty-four hours. The wife must realize that she cannot call on her husband from time to time and have him perform as he should. Active intercourse after he has had his quota is apt to be unsatisfactory and leads to disastrous results if attempted. Intercourse with a flaccid organ is bad for the man.

The American program of two or three times a week seems to be the average in most localities. This is a variable factor. If coitus can be had more often, there is no reason why it should not be, if both parties are not hurt. Some couples will find their most satisfactory program to be some individual variation of such a scheme as the following: no coitus at all for a week or two, and then one or two experiences in succession, followed by another twelve hours later, with perhaps a repetition of this scheme on the next day or two.

If one or both feels inclined to limit the program to some-

thing above or below the average, that is the thing to do, but people are liable to develop toward either extreme. A fairly active sexual program is an advantage. Over-indulgence might lead to minor or major physical breakdowns, and under-indulgence will not give sexual matters their true light, so that oftentimes the question of infidelity will creep in, and misunderstandings are possible where they should not be.

Mr. and Mrs. AA were each so concerned about the welfare of the other that they both hesitated to suggest intercourse. After a year or so, the wife began to realize that the husband was normally endowed, and wondered how he could stand it; finally she decided he must be out running around.

Neither Mr. nor Mrs. BB were especially sexed, but each thought the other expected intercourse every night. The man got himself in quite a poor state physically. The woman also decreased her capacity for sexual enjoyment by forcing herself to participate when she did not crave the union.

If sex matters are at all satisfactory people ought not to experiment with their program of continence too much because of the danger of growing blasé sexually. If they are getting plenty of relaxation out of a two-or-three-times-a-week program, there is no reason for their changing to some other way. You find people doing that. The thing becomes just a jumbled mass in their minds and they don't know what they are trying to do or where they are going.

Sexual indulgence should not be carried out when a person is so tired as to be averse to it. Some kinds of fatigue, such as that produced by mental effort, if not excessive, may tend to increase desire. Fatigue that is due to monotony or irritation rather than to actual labor done may be relieved by intercourse. When there is any question as to whether one is too tired to benefit from the union, a safe rule is to sleep or rest for a few hours before attempting it. Half-way between night

and morning, a most satisfactory intercourse will usually be obtainable, and can be followed by a refreshing sleep. If it seems too hard to wake up at that time, early morning is a good choice for making sure that both persons are rested. If it is the woman who is the tired one, she can often prevent her fatigue by an afternoon nap.

When people sleep together, intercourse will certainly occur more often than when they are in separate beds. That is an advantage when people find they are not having enough. If intercourse is being carried to excess they should realize the fact and separate, having no intimate contact after going to bed, because it will end in the same thing every time, as one contact leads to another.

The necessity of personal adjustment is shown in this case. Mr. CC had very strong sexual desire and was capable sexually. He got nervous and fidgety and got relaxation from intercourse. He thought that was what he needed, but he carried it to a vicious circle, getting more depleted every time, and then feeling that he must have intercourse again to get relaxation. The more he had intercourse, the more nervous he got. What he did not realize was that he was getting only temporary relaxation. Half an hour later he was more nervous than before. The thing pyramided on him.

If people are not having enough intercourse, their traits and characteristics will change. Men who do not have it very often become rather effeminate in their ways, or else get cynical and ironical, go into a hole, so to speak, becoming intolerant of all sexual matters.

There is a possibility that what is over-indulgence for one of the partners will be under-indulgence for the other. If the two individuals find this to be their situation, the one must learn to speed up and the other to tone down desire as far as may be.

Women who are prudish about nothing else are apt to be so about making sexual advances to their husbands. That is entirely incorrect. Nothing pleases the man more than for the wife on certain occasions to let him know that she craves sex union with him. Even if he is unable to grant her request, he cannot fail to take it as a compliment. Should he seem irritated, that is because he is disappointed that his own condition of fatigue prevents his joining her.

Regardless of whether we discount or exaggerate the importance of sex in marriage, the couple who lead a normal, active sexual life that is mutually satisfying find very little pretext for squabbling and uncongeniality, and seldom think of divorce. Moreover, whether we value the question of mutual sexual satisfaction at ten per cent or ninety per cent, it has a definite percentage of importance for each couple, which should be evaluated and acted upon.

Men are continually looking for a composite in woman, only one part of which is sex. Some men seem not to want a sexually strong woman, preferring to get along with an apparently sexless individual if they can go out and play around, but they won't often leave her if they can get outlets. The woman who feels dissatisfied with her husband is apt to keep running back home to her parents, instead of seeking compensation in the company of other men.

Sexual gratification in men is far simpler than in women. Men can get satisfied. Women should not worry too much about that. Anything the man gains above that is velvet. If sexual love and gratification are possible he will usually stick with the woman. Beyond that, anything they share and share alike is so much dividend, to be thankful for and to act as so much closer binding on them.

The woman should realize that every man figures that he is the answer to any problem, his answer being chiefly along

physical and sexual lines. The man thinks any problem the woman has is a sexual problem and his own sexual egotism will make him think he can get the thing straightened out. Very often this works out to the detriment of both parties, because instead of trying to develop the intellectual side of the association, the man bases the whole thing on sex and arouses increasing disgust on the part of the woman.

It is practically impossible for a man to live with a woman and not cohabit. The couple are bound to have intercourse if they live together. A woman should realize that a certain period of time will be devoted to sex matters, and be selfish enough to try to get value received. It is entirely possible, except in most unusual instances, for this to be done. The emotional element is so large a part of intercourse that it can be made to take the place of physical vigor, to a great extent, when necessary.

People should have various compensatory characteristics. Their qualities should be mobile. In many cases, persons misunderstood each other. They thought they loved each other for one quality, but find they did not or that its value is soon exhausted. Other qualities ought to rush in. If sex is to be perfect, all qualities are needed. If one thing has fallen down, the couple should have something to fall back on. The actuality of the definition of sex desires and practices is facing them and they should have more than one way of meeting the situation.

They should not just say, "This is wonderful," and stop there. It is necessary to analyze, find out what qualities each one has, bolster up the weak ones, tone down or sublimate and extend the dominating ones, and go on to make the most of each new resource as the value of the earlier ones is lost.

For instance, in the first months or years of marriage, the very fact of novelty lends great glamour to the whole busi-

ness of sex. Unimaginative, sluggish people see no need of seeking out further points of interest in each other, so contented are they with the intrinsic thrill of being together. Suddenly, or gradually, fight against it how they will, they find that the newness of being made one flesh is gone, and they cannot recapture it.

Then the misanthropes say, "Love was a mirage; we thought we had it, but it is gone." They never had it. They had only the bodily excitement of being in heat with a new mate. Not having prepared any further points of physical or sexual communion to take the place of that, when it leaves them they are lost indeed. Lasting sexual satisfaction is possible in most instances, depending chiefly on the question of compensatory qualities.

In any psychic matter the woman can hold her own even better than the man, because she has a hold over him that is very, very strong, and that is the hold of sex. Some women refuse congress except on rare occasions because they feel their refusal heightens their sex value. In this they err grossly, for they are not only cheating themselves of all possibility of normal sexual development, and as a result dooming themselves to an early withering of their femininity, but they are placing themselves, in their husband's eyes, below the level of the more frankly commercial prostitute.

A certain type of woman often has intercourse with a man simply because at that time she is absolutely in control. Her giving or not giving herself up to the thing means everything to the man. The man resents this, even if it is very subtly done. Sex should never be a club to be held over him.

The woman who takes the more normal attitude of wanting to give up to the man as completely as possible, at least during active intercourse, is happier, and in the long run more powerful.

CHAPTER V

COMMON PROBLEMS

AFTER the early stage of over-intensity which is apt to be characteristic of the young wife comes a gradual slipping into the easy-running tempo of a dog-trot, which covers the ground without apparent effort, if without spectacular bursts of speed. Household tasks, social responsibilities, the give-and-take of husband-wife contacts seem long to have been a part of one's life, and one not only forgets how hard one took them at first, but also overlooks the fact that there is any other way of taking them than by the particular procedure one happens to have adopted.

If one has been very, very happy but has been content to ride along on the crest of that happiness, one may find oneself slumping down into the trough of drabness that follows unthinking joys unless one takes steps to lay up further sources of happiness for future use. If one catches oneself wondering where that unearthly bliss of the new partnership has slipped to, it is high time to set about uncovering deeper resources of congeniality. This may mean working together toward a distant goal, either home-owning or travel or the professional advancement of one or both members of the small family. For some it will mean planning to have children. For all it means finding a basis for going on together beyond the wind-whipped shallows of physical infatuation to the deeper waters of personality-comradeship that moves steadily and surely on

with the stronger current of mature sexual adjustment, into the dual peace that passeth all earlier joys.

One of the minor snags that ordinarily appear in the passage from the introductory period of marriage to the main channel of its middle course is the unlike cycle of the man's and the woman's sex career. Usually the man's greatest intensity and frequency of desire come at the beginning of marriage, due, perhaps, to his having had to exercise conscious restraint during courtship. The woman, on the other hand, often does not know what is the matter with her when she is suffering from pre-marital sex tension, nor does she realize, as a rule, when she marries, the importance of the role her own sex desire is going to play in her married life. Slowly responding, in many cases, to the sexual advances of her new husband, she gradually becomes sexually awakened until this part of her nature bursts into full flower, surprising her no less than it delights her husband. Now she approaches her husband's previous status of overwhelming yearning for sexual intimacy.

It is at this time that she is likely to want more than any man can give her, since the female capacity for enjoyment outstrips the male ability for performance of the sex act. Remembering the former reversal of their proportionate desire at the start of marriage, when she wanted little and the man wanted much, the wife may be tempted to think the fates unjust and her husband heartless, to have fanned her sex hunger from unconsciousness to a white heat and then leave it to cool off as best it can.

More open-minded appraisal of the swinging see-saw of male-female parity shows the probability that soon the two members of the sex union will learn to balance nicely their desires, as the wife in her turn acquires the art of self-control and the man gets his second wind. Too, the wife has a first-

hand chance to gain an understanding of what the man has been up against in the courtship and honeymoon periods, and can acquire a backward tolerance of what may have seemed at the time selfish impetuosity in her squire. At last the wife discovers that conscious sex hunger is not just a craving for pleasure, but the recognition of the biological need of relieving congested centers, removing interference with normal glandular functioning, and maintaining optimum health conditions.

Rarely the woman finds that her husband has very little sex desire or a low degree of potency, while she is average or above the average in her needs. Still more rarely she may find that he is psychically homosexual, getting no appreciable pleasure from contacts with any woman, but longing only for relations with members of his own sex. At first thought it might seem as if these types of men would never marry, but it is quite natural for men, as for women, to enter marriage as a means of proving their normality. Neither the sexually weak nor the invert may be sure he is hopelessly different from most men, but may feel that in the normal association of marriage he can establish fully his claim to normality.

And, be it whispered, it is not only male homosexuals and sexually weak males who clutch at marriage as a last straw to save them from admitting to themselves that they are queer; female homosexuals and sexually weak females also grasp at marriage for the self-same reason. Furthermore, it seems plausible that the corresponding types are apt to intermarry, since their comparative lack of genuine sex appeal would be welcomed by similarly handicapped persons of the opposite sex.

Temporary loss of interest in sex matters is not to be confused with chronic distaste or inadequacy for an active sex life. The man who has an important business deal on, or who is

working strenuously to make good, or otherwise exerting himself beyond his measure, actuated probably by the determination to do well by his wife or to do his share in carrying the burdens of the world, may have no energy to spare for sex intercourse, for the time being. As soon as he finishes his extra spurt, and perhaps rests a bit to recover from his fatigue, he may be ready for a small honeymoon experience to make up for lost time.

Illness, acute or chronic, may markedly lower sex desire and capacity until health is regained, though the accompanying attention to rest and abundant food may in some cases act to increase desire. Rarely, complications following the mumps, particularly if the adult patient has not remained in bed as long as he should, until the noticeable symptoms have subsided, may reduce the man's fertility.

The effect of fatigue on the wife's sex needs is less recognizable, because of the more generalized role of sex in the female. A man knows when he is sexually hungry. Even women with pronounced sex cravings and several years of happy marital experience to their credit cannot always tell whether they want intercourse at a particular time. "I remember getting up and stamping across the room, mad as fury because I could not have an orgasm, once in the fourth year of my married life, when the trouble was simply that I was too tired in the beginning," said an exceptionally well-adjusted woman, "and I should never have responded to my husband's overtures but that in my ignorance I supposed my state of nervous tension would be relieved by sexual congress. Today I should sleep first, and then I should be less likely to confuse fatigue with the need of sexual relief."

This does not mean that a woman's conscious sex desire resembles fatigue, but that a woman may not know she is hungry until her husband stirs her up, and as a result often

she has real difficulty in determining her status at times when she is not superficially aware of desire. If she makes her decision a matter of routine, assuming that she does not want coitus when she does not know her own mind, she will be likely to spend many a sleepless night, hyper-irritable at every point of her body, enduring the energy-consuming, storm-tossed type of insomnia that is far more wearing than merely missing a few hours' sleep when able to rest peacefully with the mind active.

Husbands who do not understand the degree to which a woman's sex functioning is generalized in its manifestations, as perceived by her from their effect on her organism, are bound to have hurt feelings when rebuffed by a wife, who, from their point of view, has been leading them on toward active sex communion. What often happens is that the wife, uncertain of her own standing, tries to meet her husband halfway when he makes known his interest in establishing contact with her, until suddenly, after moving on through a series of skirmishes, she reaches the point at which her open-minded indifference melts into either acceptance or repugnance.

If he is accepted, the husband is proud of his conquering metal; if repelled, he is crest-fallen over his defeat, and liable to explain away his failure by transferring the blame to his wife's side, declaring that all women are fickle-minded, stubborn, selfish, sexless creatures who delight in torturing a man while they remain glacier-cold, having only simulated warmth in order to bring the man to the breaking-point so as to satisfy their female love of power. Since there are all kinds of women, as well as of men, this common charge does hit some, but the feminine ignorance of her own make-up is a far wider indictment, including probably all but the spectacular few who, by training or by nature, are gifted in self-analysis.

For women who can manage it, the afternoon nap is good

insurance against mistaking nervous fatigue for unrecognizable sex tension, but not even this can make the woman's status simple. The rested wife may think she is uninterested in sex contact, only to have her husband quickly convince her of the opposite, given the opportunity, or she may have the contrary experience, when her assumption that of course she will want coitus as soon as her husband leads her up to it fails to materialize, and she is left high and dry, faced with the dilemma of either letting her husband down, or going through an unwanted copulation and thereby seriously undermining her future capacity for enjoyment of the act with him.

The man who graciously respects his wife's sudden change of front earns her undying gratitude and increases immeasurably his hold on her devotion. More than this, he adds to his own future sources of sex happiness, by allowing his wife's sex nature to develop without heedless thwarting. For every moment that she endures his caresses, after she has given up hope of being able to return them in the spirit in which they are made, she is being conditioned against sex pleasure with him throughout all future time, though this does not at all affect her potential responses to any other man who may break through her wifely resistance to him.

It is, in fact, the wife who is frigid toward her husband, without physical basis and without strong childhood conditioning against all sex intimacy, who is most susceptible to extramarital temptation. This is understandable, since the so-called frigid wife is failing to receive sex satisfaction, no matter how often she has contact with her husband, on account of her psychic inability to join him in the act, yet her physiological sex needs are in no wise diminished by her faulty conditioning, but are ready to burst their bonds the moment a differently conditioned stimulus presents itself. She may in her youth have been conditioned against all strange men, but

marriage broke down her man-taboo, and now that her joy in being with her husband is changed into indifference or distaste, she may transfer to any convenient male some of the emotional responses of her early-marriage days, so that she is re-conditioned toward the strange-male proposition because of her recent adverse emotional attitude in coitus with her husband.

This does not mean that every pseudo-frigid woman seeks extra-marital experiences, but that she is apt either to be aware of unsatisfied biological needs which she would like to meet in that way, did not her scruples prevent, or, less sophisticated, she is ignorant of her condition until it is dramatically and fervently presented to her by some skilful and perhaps unscrupulous male who sweeps her off her feet at a time when, unprepared for an unimagined ordeal, her inhibitions are low.

Self-knowledge is valuable, not only as armor against unpremeditated escapades, but as a means of winning back, in more mature, self-conscious form, one's original attitude toward one's husband, with his help. If one can be re-conditioned away from one's husband, one can again be re-conditioned back to him.

This necessitates gaining an understanding of why one responds with coldness to behavior on his part that used to arouse one to ardor, then eliminating further repetitions of the causative factors, and substituting a changed procedure that will permit both husband and wife to start again from scratch, building up newly selective associations that bring happiness to both, and tying in with these, from time to time, as much sex contact as can be tolerated without loss of the pleasure-tone, until eventually a sex role gratifying to both can be established. Patience this takes, in woman as well as man, and open-minded determination to make herself over, in

the woman, with equal determination on understanding co-operation, in the man.

If a woman, instead of seeming to react against sex intercourse, enjoys it and reaches an orgasm, followed by sound sleep, but next day feels excessively jumpy, as if millions of nerves were sticking outside her skin, begging to be hurt and getting what they are asking for, it may be that she is suffering from sexual excess. Similar results may occur if she has intercourse when she is very tired, or especially lacking in sex hunger, as may be true just before the menstrual period, and in spite of her being a good enough mistress of technique to be able to induce an orgasm in the face of these handicaps. Intercourse that does not culminate in orgasm may produce, in addition to such a condition, over-irritability, both physical and emotional, immediate sleeplessness or restless sleep, or a very heavy, unrefreshing sleep, the sort of which one says, "I slept too hard, I'm all tired out."

If one's mind is on something engrossing, one may not notice one's bodily condition of over-excitability, but wonder why everybody is so annoying, from cook to tradesman, husband, children, friends. As one's voice gets sharper and sharper, and unpleasantnesses accumulate, one turns "butter-fingers" and drops whatever one touches, one may simply chalk this down as an "off" day, and consider oneself the victim of converging bad luck, but if one will take time whenever this happens, to make a note somewhere of the various circumstances that preceded this day, one may after a while find some constant relation between certain preceding circumstances and the event of distraught "nerves," or the heightened sensitivity to stimuli that is so wearing. In that case one can perhaps prevent a recurrence of the situation, and meanwhile, if one finds oneself too hard to manage, it will pay to count this day out, lay low, and keep out of trouble by steering clear of difficult

interviews as far as possible, whether with husband, children, cook or whomsoever.

As a fortune-teller might say, "This is no day on which to undertake an important or delicate piece of work, fussy sewing, a job involving a multiplicity of small details, such as cleaning the sewing-drawer or medicine closet, or anything that requires much small finger-work of the type eight-months-old babies delight in, when they happily spend much time picking up a crumb or a speck of dust. Rest with a free mind, for tomorrow your nervous condition will have disappeared."

Think of it as "a one-day neurasthenia" that will be forgotten tomorrow, and don't let it ruin your happiness or make you hard to live with. Avoid unnecessary contacts and arguments. Scrub the bathroom floor and walls, wax all the other floors if you like, clean the cobwebs out of the attic or garage or cellar, get outdoors to walk or garden. Do some big-muscle or routine work that does not demand fine adjustments. This will relieve your mind by getting a good-sized piece of necessary work off the docket, and will make the time pass more quickly till you feel better, may indeed help you the sooner to feel like yourself, by taking your mind off your condition without strain.

In these days, a growing proportion of women are as unwilling as the majority of men have long been to admit to any lack of sex vigor, and since nobody has any criterion for the normal, other than the tall tales of sexual athletes, or imaginative boasters, it is very easy to suppose that one is putting oneself in the class of the sexually weak, by recognizing any definite amount of sex intercourse as excessive and reducing one's indulgence. As a matter of fact, one of the quickest ways to become sexually weak is to over-indulge. Driving oneself to partake beyond one's needs, by too much stimulating of

desire when it is not spontaneous, ends in reducing both enjoyment and spontaneity, as a result of satiety.

The psychical components of sex adjustment are important even in their physiological effects on mechanically satisfactory coitus. Conflict in the man, as well as in the woman, can prevent the benefits that should come. Anxiety, guilt feeling, worry, such as that caused by the idea he is not pleasing the woman, can spoil the results of intercourse for the man.

Not all can reach the heights, here any more than in tennis, golf, cooking, poetry, or business. Yet people peeve, and lose what good they could get, from better sleep, freedom from tension, a sense of contributing to the other's welfare, by glooming over their lack of an intense, poetic experience.

Some insist on imagining that the relative size of the organs of congress makes a great deal of difference in the results, just because it is so much easier to blame something over which one has no control, than to do the harder thing of changing one's attitudes so as to get more psychic value from the experience. Not physical conditions, ever, so much as psychological commitment determine the role of sex in a particular marriage.

It is no more natural to have a very intense experience always than to thrill at the touch of the husband's hand on one's own, in the same exciting way as in courtship. A passing caress, slight contact, even the nearness of the long-accustomed spouse may have such deep effect as restoring self-confidence, removing human loneliness, or taking away the consciousness of a headache, but it cannot as a routine matter be so upsetting as once it was.

Women read or hear much nowadays of the value of the woman's reaching an orgasm in sex intercourse. They don't, perhaps, know what it is, and believe they have never or seldom had one. They are quite often wrong. There are great

variations in the dramatic content of the experience. The woman may be having one or more orgasms to each one of her husband's, without realizing that that is what is being talked about. The orgasm in women is most clearly marked by heightened tension, speeding up of tempo, rigidity with a feeling of imperative need of closer contact—followed by a more or less noticeable spasmodic apex, perhaps recognized only by the ensuing relaxation and gradual wearing off of excitement, freedom from the need of close contact, and eventually by restful sleep and relief from nervous tension.

Nothing will prevent or spoil the psychic value of intercourse so much as worry. "Shall I get an orgasm?" "Am I failing?" "I have failed." This spoils the occasion and its aftermath for oneself and one's husband.

The youth-keeping and youth-restoring values of a sex-active life are dependent on its emotional as well as its physical satisfactions.

Some women—and they the spectacular ones, over-intense in everything they do, with high-pitched voices, restless lives—try to set the pace and make other women feel themselves failures unless they can duplicate the sex-excitement of the neurotic ones.

Not the intensity of the experience guarantees its benefits, so much as its naturalness, with a complete forgetfulness of oneself in the most thoroughly cooperative human behavior. There must be no holding back, if both participants are to get the highest benefit, no concentration on oneself. Here, truly, through thinking of the other and striving for his greatest good, physically and emotionally, comes one's own reward in the resultant deepening of organic satisfaction.

Only recently, perhaps, has the woman's point of view in sex matters been given much outspoken attention, but that is

no reason for her ignoring the man's need of her emotional backing.

The man's sex life may seem on superficial thought to be almost purely physical. Not so. By his nature and the character of the sexual congress he has to be concerned with the plainly physical part of the union, as otherwise it cannot very well be consummated, but even his physical performance is affected by his emotions. His complete emotional commitment to the undertaking largely decides his ability to bring satisfaction to himself and his wife. Even though nothing is left to be desired, physically, if he enters and ends the experience with the feeling that he is acting against the wishes of his wife, or without her free and full cooperation, he is left with the bitter sense of emotional failure that is the groundwork of spiritual barrenness.

No better insurance against ever losing first place in her husband's affections and purposes can any wife take out than by letting him know he is necessary to her sexual happiness, letting him see that she wants above all things to bring him sexual content. Not physical sex union, but bodily and emotional sex communion is the bulwark of married love.

No matter how lacking a person may be in the words and actions that ordinarily carry the idea of spirituality, nobody can fail to be affected by the spiritual or emotional side of the sex life. When a man seems unresponsive to his wife's best efforts, he may be reacting with chagrin because of his feeling that he is not on a par with her, either because he cannot free himself from unfounded guilt feelings tied up with happenings in his early sex life, or with unsatisfied desires, or because of some other obscure anxiety, such as that caused by his intermittent determination to keep his wife on a pedestal and worship her only from afar. Either twist will

be powerful in proportion to its connection with the entire personality slant, in relation to the reaction of the partner.

Nowhere do psychical or spiritual values have more force than in physical sex communion. To deny this is to antagonize the whole attempt of the organism to achieve poise by consolidating the emotional and physical yearnings for human intimacy; to accept and work with it is to tap unlimited depths of spiritual and physical renewal.

A young woman who enjoys housework for its own sake may weave her life-plan around that, adding to it the fruit of her native gifts and acquired talents. AB has a rare capacity for simplifying her surroundings and her days, letting the beauty of their austere outlines manifest themselves; CD sweeps, washes, and cooks with gusto, happy in the work of her hands, an extravert doing the type of work she has learned to associate with the bigger values of life; EF follows the art of homemaking, beautifying whatever she touches, the walls of her home, the appearance of herself, the souls of house-mates and guests.

Another woman, because of some personality twist that makes her want impossible and useless perfections in details, wears out anyone who comes within reach by her insistence on a house that looks as if it had never been lived in. Perhaps she is content when her husband transfers most of his living elsewhere, since she may have been unconsciously trying to scrub him out of her life, as too human to fit into her cement-like scheme.

Some women, whether prejudiced by the complaints of an unhappy mother, or soaking up, sponge-like, the blatant querulousness of loud-speaking and sharp-writing women who have reasons of their own for not being happy in home-work, or for whatever other cause having an emotional com-

plex against home-labor, are afflicted with an antipathy toward all forms of activity that can be described as house duties. "It makes me positively ill to go by a grocer's shop," says one who is a victim of an extreme form of this dread of housework. "I can work all day in my office and come out at night feeling fine," says another whose symptoms are correspondingly light, "but five minutes' shopping for food does me up."

In many cases this hatred of housework is lessened or done away with by adding to the necessary housework some other kind of work or study that makes the person feel she is doing something worth while. Actually the outside work may be of little value, except as a lever to lift the wife's self-respect; it may even harm her personality by teaching her to evade one direct reality in the pretense of searching for another. She who has little energy or persistent enthusiasm for her outside work, and perhaps little ability for the work she has chosen, may be more conscious of frustration as a result of her attempt to do things outside the home than if she had stuck to her last.

Whichever way a wife gets a strong and continuous dose of inferiority feeling over her lack of conspicuous success as woman and as wife, she will be hampered by the reverberations of the inferiority feeling in her career as home-maker, until she can adjust herself to the situation by accepting the fact that she, like the rest of humankind, cannot hope to excel in all things, nor even to be as much of a success as she would wish in any direction. She can then find some useful and possible way of gaining serenity through making the most of what gifts she has, that apply to the particular circumstances in which she finds herself.

This assimilation of inferiority feeling is as much a part

of growing up as any other human experience, and once mastered, it can turn an unsavory personality into one which radiates sweetness without effort.

So much is the idea of housework as less than a full-sized woman's job the current fad, in temporary reaction against the old attempt at an insistence that all women be only home-keepers, that numbers of women are made uneasy by it when they try to follow their chief desire and become true home-makers. As unreasonable as the man's feeling that he is not quite a man if he lets his wife join him in wage-earning is the woman's response to the waves of talk that have been going around, of the "modern woman" and her role, which make her discount her economic and social contribution so long as it concerns itself directly with the needs of her own family.

To design her own clothes, be a genius at "making over," and work with the spirit of the master craftsman throughout her home does more than double the purchasing power of her husband's income, it often does more than any out-of-the-home work she could be doing to lift the general level of personal, family and community living from a stereotyped existence toward a satisfying artistry of living. One who has visited or boarded in a modest home where the wife had a gift, natural or acquired, for home-making knows that nothing essential that wealth can buy is missed, unless it is the feeling of security that goes, though sometimes falsely, with large financial assets.

In the early days of marriage, when the woman's self-sacrificing urge is strong, she is liable to give up her old friends, and all manner of old interests, with the idea that by so doing she is able to concentrate more closely on building a happy home life. There is a large chance of her overdoing this and later regretting the loss of contacts that can-

not readily be renewed when life looks less rosy. The loss of pre-marriage friends and interests may then seem a part of the break with carefree youth demanded by marriage, though it was the wife's sentimental misinterpretation of her role that made the trouble rather than the inherent requirements of the married status.

Marriage is no occasion for the wholesale denial of previous contacts, but a strategic time for the re-valuation of earlier pursuits and companions. Even the marriage partner's lack of enthusiasm for certain activities and associates is not always an indication of the wisdom of giving them up. He may only abhor any rival in the honeymoon period of possession.

It is well to take into account the husband's attitude, but unfair to put the responsibility for one's course on him, with the resultant probability of later blaming him for one's consciousness of loss. Here as elsewhere, one must make one's own decisions, that one may be free to recognize their un-wisdom without emotional upset. Also, when one feels that one has made a mistake, it is only fair to admit that if one had pursued a different course one might have been equally or still more aware of error.

Whatever one does, one is tempted to think with some longing of how things would be if one had done otherwise. This is particularly true in marriage if one allows oneself to suppose that one's role has been cut out for one, a ready-made affair which is not to be altered by any of one's own wishes.

Old friends who do not keep pace with one's growth will naturally be left behind as new ones of broader stature are taken on. Each member of the new home may like a few of the marriage partner's friends, have no use for some, and tolerate the rest.

From now on, they will occasionally make new friends together, who will appeal strongly to both. Often, too, they will make family friendships, the husband liking very much a man whose wife happens to make a ten-strike with his wife. This is not strange, since well-mated people are apt to be of somewhat the same calibre, even if of unlike qualities.

The bonds of double friendship help to stabilize a marriage association by anchoring it to an outside world that cares. Obversely, a friend who is greatly liked by the wife and as strongly disliked by the husband, or vice versa, is a bone of contention that can call forth many a gust of ill feeling between the couple.

Maybe the friend, whether male or female, is a rival, in fact, of husband or home, or of oneself, not only sexually, but as an aggressive representative of antagonistic interests. It pays to diminish one's dependence on such friends, but to keep a weather eye out, from that time on, for symptoms of chronic jealousy toward every attractive outside person and interest, on the part of one's mate, since this first skirmish may be but the fore-runner of a campaign to reduce one's life and bring it under surveillance, as the extreme gesture of an inferiority-soaked personality.

The unreasoning aspects of most of our liking and disliking of persons, due to previously conditioned responses, make it incumbent upon all of us to take with a grain of humor the intensity of our friendships and aversions. Some will last, and some will pass, but meanwhile all can be educative, if we are out to learn what sorts of friends suit us in our present stage of growth.

Many married women feel for the first time that they are free from the domination of their parents, and are a bit wary about coming under the thumb of the husband. They may be so afraid of being ruled and regulated by him that

they hurry to establish their own dominance over him. Nobody is so insistent on petty supremacy as the person who has never had any and suddenly gets the notion that here is a chance to be made the most of.

Other wives, who have had less strict conformity imposed upon them by their parents, or who have cut loose and enjoyed self-direction as working women on their own, may have no desire to order the husband about, but stand on their dignity whenever there is the slightest suggestion of their being told to do as the husband wishes. These women are usually quite easily handled by the simple process of giving them their heads, when they will generally choose to please the husband. They are apt to be handicapped by their tendency to respond only to appeals to their generosity, being most obdurate in regard to easing up on themselves, unless they can be made to see that neglecting their own health and comfort makes the husband unhappy.

One of the bugbears of the new home is the young wife's status of the self-conscious beginner. Over-zealous, taking herself too seriously, she loses, temporarily, her sense of humor and thinks the whole of her success as a wife hangs in the balance every time she slips a cake into the oven or invites guests to her table. Too anxious for small results, she is supersensitive to criticism, and thinks her entire personality is challenged if her husband is not continuously delighted with everything she does.

Supersensitiveness, many of us have been taught, is the mark of a superior soul. Actually, it is the brand of inferiority-feeling, though this may accompany real superiority. One is sensitive to criticism because one feels inferior, no matter what one's accomplishments are. To become even-tempered, so that nothing rankles, it is necessary to take one's shortcomings with a grin, do something about them if one will,

but get over the notion that one must be miserable as long as one is not perfect. In every-day life the person who is comfortably full of imperfections is commonly accounted more likable than the one who is too perfect and by comparison makes other people feel inferior.

A different kind of problem confronts every married woman. This is the matter of putting menstruation in its proper place. As a girl, she may have been taught by her mother and other older women to look upon this entirely normal happening as a "curse," "monthly sickness," "unwell period," or "woman's weakness." Because of such false teachings, aided and abetted by the lowered voices, mournful looks, and fussy behavior of her elders in the female clan, and egged on by certain unwholesome factors in her way of living, she may have fallen heir to the prevalent notion of "monthlies" as some sort of bad magic—an idea consistently acted upon by many tribes of savages, who are afraid to look upon a menstruating woman, or speak to her, or cross her path.

If the modern woman has not re-educated herself out of this faulty conditioning toward an integral part of her womanhood, by finding out the facts and acting upon them, she may still be expecting to become an invalid for two or three days out of every twenty-eight. To her surprise, she may find that the active sexual life of marriage has not only brought about endocrine changes that remove the physical discomforts of the menses, but has also taken away the psychological conditioning against the menstrual function, which all her previous life from puberty on had been building up.

Any mechanical device that obstructs the menstrual flow may conceivably lead to backward pressure, with resulting poor drainage and danger of infection.

Peculiar superstitions are still abroad in the land, cropping up occasionally in the conversation of otherwise well educated women, to the effect that a warm tub bath will "check the flow"—or dangerously increase it. Whatever troublesome notions one has that make life uncomfortable at this time, it will pay to air them and find out which, if any, will hold water, in the opinion of a gynecologist or up-to-date doctor. Except for avoiding excessively cold water, and not undertaking unusually violent exercise, there is little that warrants being shied away from at this time of the month more than at any other.

Many people have the idea if they have intercourse during menstruation something terrible will happen. It won't. Even though a person does start menstruating and has intercourse at the beginning or the end, no dire consequences are in store for her other than aesthetic. It is sometimes necessary for people to have intercourse during menstruation in order to insure pregnancy, in spite of the likelihood of infection at this time.

Probably the usual practice is to refrain during menstruation, stopping the day it begins and starting when it stops. Some women are apt to have more intense desire for sexual intercourse just before or just after menstruation than at any other time, though it is supposed to be commoner for the peak of desire to follow than to precede, perhaps as a result of abstinence during the period. Even women who notice these variations find that they do not always hold.

Very often when a woman starts active sexual life it brings on menstruation and the first period may be a few days early; or it may delay menstruation, so that the first period is several days late. There is no cause for worry about pregnancy when this delay occurs, provided adequate con-

traceptive advice was obtained before marriage, since the sexual as well as the psychic life has a marked effect on menstruation.

If, with the best will in the world, one cannot toss off one's monthly periods in regular stride, it is the part of wisdom to lay one's case before a doctor who specializes in female diseases, to find out how one should alter one's régime in order to attain the maximum degree of comfort, and to open the question of whether one needs the services of an endocrinologist, or, more rarely, operative treatment. Both these attempts at alleviation are somewhat problematic, as yet.

Some women who suffer intense headaches or prolonged cramps are so thoroughly relieved by taking up a new occupation more congenial than the old work, that it behooves every sensible woman to try out all her resources before troubling a doctor with a non-existent ailment, even though its symptoms appear real enough to their victim.

Complete happiness, whether from cheerful circumstances or from hearty acceptance of what is, after genuine attempts at adjustment have been made, is a mighty factor in bodily ease as well as in that spiritual poise that cancels irritations. To be even-tempered and to radiate vitality is more than a gift of the gods, it is an indication that one has a part one likes, and is playing it with verve, in the game of life.

CHAPTER VI

LESS COMMON PROBLEMS OF THE WIFE

ACCCEPTING one's problems of adjustment and making genuine effort to use one's resources in meeting them or changing them is the way of growth into maturity of personality that promises well for marriage stability. Having a pre-view of some of the problems one has a mathematical chance of encountering in marriage should take the edge off one's panic if one does run into them. There is always greater likelihood of one's acting sensibly in any emergency if one has intellectually considered the question of a suitable procedure before being emotionally upset by the occurrence.

Women—not oneself, of course, but other women, therefore possibly as a remote contingency, oneself also—show a tendency to be discontented with what they have and to think they would be better off with some other personality, either definite or generalized. Of some men this is strikingly true, but characteristically men seem to prefer to keep on as they have begun, whether because they are more likely to go outside for sexual variety or because they like their home-folks to stay put in much the same manner that they like their home-furnishings to remain the same and in the same place, while women are forever wanting to change them.

Those who have a roving eye might well remind themselves that the sum total of one's own good qualities with those of anybody of the opposite sex who might attract one is apt to be the same in each combination. AZ brings out

one's penchant for high living, and is duly stimulating as long as one can get enjoyment therefrom, but the moment one's other attributes clamor for outlet, AZ tries to wet-blanket them, and they must either smoulder or annoy him; at the same time, whatever the complete personality of AZ may comprise, he is able to express only the portions that one does not unconsciously frighten back by one's own lack of appreciation.

No matter how well one knows a man, one does not know him as a husband until one has lived with him as a wife. The appeal of divorce is often its promise to cancel all the mistakes and inherent annoyances of one's present marriage, bolstered up by the naïve assumption that one can cut off from a part of one's life that has held value, without suffering, and followed, many times, by the still more naïve idea that in a new marriage no errors, no inescapable vexations will occur. It is not hard to fix one's mind on the unpleasant traits of the present incumbent, whom one knows almost as well as one knows oneself, and about whom one can therefore be almost as unflattering as about oneself, and it is correspondingly easy to fix one's mind on the pleasant-seeming traits of the nearest eligible candidate, about whom one knows little, and of whom one can therefore expect great miracles.

This is a typically "human" way of behaving. When one is trying to carry a quarrel to its bitter end, one refuses to think of anything that might take away one's "mad"; similarly, when set on buying an extravagant trifle, or engaging in a demanding undertaking, one strictly excludes all contradictory ideas. It is well in times of peace to take to heart the axiom: In changing from one marriage-partner to another, you will find certain qualities you like more and as many that irritate you more.

Mrs. LL recently stated this principle as she had hit upon it in working out her own marriage adjustment. Everybody supposed she had the most terrific problems with her husband. That was self-evident in other people's minds, but when she looked around she saw that everybody else had just as many problems as she, and decided that she would not want to exchange her problems for any of them. The wealthy friends had the problem of seeing their husbands trying feverishly to hold onto their wealth and to continue accumulating more, the poorer ones had the problem of struggling for a living and keeping up appearances, some women were married to husbands who played around with other women. Her husband was a drunkard. All her friends sympathized with her, but she was sensible; she knew the others had their own worries and burdens, and was perfectly content with hers, since she could not change it.

Many women have very decided ideas about philandering, when it becomes a question of their own husband. They may know the husband is going out with other women, but so long as they are not faced point-blank with the obvious facts, they defend him in their own mind. If anyone tells them, they resent it. A woman is quite sensitive in regard to her hold on a man, and any implication that she is slipping in this respect is maddening. She won't admit it at all until the thing becomes unbearable.

Many women are more afraid their husbands will love somebody else than that he may go to prostitutes. According to their own statements, they do not mind this type of outside intercourse, but only outside love.

Some women do not know about venereal disease and have become infected by their husbands. They did not know there was such a thing except in the case of prostitutes, did not think people of their own class had it.

In this so-called enlightened age, it is remarkable how many women reach maturity, marriage, and even childbearing, who are ignorant of the nature of venereal diseases. Many agencies are endeavoring to bring this subject before the public in a concise, exact, and true presentation.

Only recently a very fine young man was seen with active gonorrhea, distraught, upset, and thoroughly miserable. He had contracted the disease five years before his marriage and was convinced that he was cured. After the birth of his first child his wife showed evidence of the disease. He was sincere in his belief that he was cured, and would not have married under any circumstance had he thought otherwise—now he has the added grief of a sick wife who loves him and he, her. He remarked that he would have been glad to tell his wife all about the past circumstance but that would have necessitated an explanation of venereal diseases in general—a condition that she had not the slightest idea existed. This instance could be multiplied, and case records are full of slight variations of it.

One should know that there are such diseases just as one knows the frailty and failings of human beings; if one is apt to stray, even on rare occasions, one is apt to be confronted with this problem. It seems unjust that the "sin" is not in straying but in catching some disease while so doing. No sensible person could possibly advocate promiscuity in either sex; it is equally dangerous to advocate indulgence even in moderation; yet very few women insist on a past history of celibacy on the part of the man they are to marry.

The truth is, a certain percentage of individuals will contract venereal disease, and only rarely by some act other than intercourse; the sensible and sporting attitude is an insistence that a cure be brought about, and that this cure be of several years' duration, and so pronounced by a thoroughly com-

petent doctor. The real danger lies in an attitude which stops short of this criterion.

The two venereal diseases which are most common are gonorrhea and syphilis. The first is a local disease, usually limiting itself to the mucous membrane of the genito-urinary tract in both the male and the female. It is characterized by a yellowish discharge from the organs of the male, and is accompanied by painful urination and often pain in the genital region.

In the female, it usually appears from several days to two weeks after intercourse, and is characterized by a yellowish vaginal discharge, burning on urination, and this is all, unless it spreads up through the uterus and into the Fallopian tubes. Under this circumstance one finds all the evidences of an acute inflammatory process, pain in the lower abdomen, fever, and perhaps some abnormality of the menstruation.

It is more easily cured in the male than in the female; however, this does not mean, necessarily, that it cannot be cured in the female. If one is suspicious that the disease exists one should consult a reliable doctor who will probably make smears of the secretion and identify the causative organism.

There are many other types of non-specific infection in both the male and female which are not venereal. Judgment and indictment should be withheld until a positive diagnosis can be made.

Where it is known that gonorrhea exists, the person should exercise care in his personal habits for it is possible to spread the disease to others. The danger lies in improper care and in following misinformation. This is one field where self-medication is disastrous; rarely the disease may spread to other mucous membranes of the body, chiefly the eye and the rectum. Ordinary personal cleanliness will prevent this. Sometimes the bacteria may gain entrance into the blood

stream and a certain type of arthritis may result. Also, rarely, the valves of the heart may be affected.

Syphilis is essentially a blood disease though the organism that causes it, *spirocheta-pallida*, is present in the initial sore. This initial sore, or chancre, is usually present about the external genital organs. Fortunately, in the male, it is recognized early because the sore is on the penis and men are notoriously concerned about any lesion on that organ, and will usually take the trouble to have it investigated.

Unfortunately, in the female, the initial sore is more apt to be inside the vagina where it is not likely to be noticed, and she may not be conscious of the disease until the second stage is reached. This is characterized by a skin eruption which is typical and easily recognized by a doctor. Diagnoses of syphilis from skin diseases by the laity are entirely erroneous. Great harm and grief may result from casual and unthinking individuals making their own diagnosis of syphilis from the various skin lesions. At this stage of the disease a blood test (Wassermann and Kahn) will give information. Should the test be negative and the fear of syphilis still persist, the test should be repeated before six weeks.

The third stage of syphilis may not give physical evidence for many months or even years, when we find changes in the heart and blood vessels, internal organs, and the brain and spinal column. Locomotor ataxia and general paresis are the results of this disease. The treatment should be begun at once and should be maintained until cure is pronounced; this may take a year or two. Inadequate treatment is often more harmful than no treatment. Here again, one should seek the best medical advice and adhere strictly to what one is told.

Occasionally we find innocently or otherwise, usually the latter, one of the partners in marriage developing venereal disease. The same advice holds true here. Thorough and ade-

quate treatment must be begun after a positive diagnosis is made. They should not have intercourse until cure is pronounced. As a rule, if they must live together, and when normal sexual relations have been followed, it is best to come clean with the exact condition; under no circumstances should lies be resorted to where there is a possibility of the other party becoming infected.

We all know that new-born babies are routinely protected from blindness resulting from a gonococcal infection transmitted by mother or nurse, by laws requiring the prompt use of nitrates of silver by the attending physician. We should also know that older infants, and particularly little girls, on account of the receptive condition of their external genitals, can contract gonorrhea from an infected nursemaid, or from an infected toilet.

Cities and states have free service for the diagnosis and treatment of syphilis, and some also examine and treat for gonorrhea. The expense of privately consulting and being treated by a reputable doctor is apt to be over-estimated by uninformed persons, who generally end in spending more on quacks and nostrums than reliable treatment would have cost, in addition to failing to improve their condition.

A great part of the incompatibilities and unexpected troubles that creep into masculine-feminine relationships, both in and out of marriage, today are due to the man and woman being characteristically out of step in their sex attitudes and thinking. In times past, the woman expected a man's viewpoint to be unlike her own. She knew her duties, exercised her special privileges, and only in rare cases thought of rebelling against her role, so inevitable did it seem.

Now most women are apt to assume that men see things the way they do, since women have supposedly been approaching the practicality of the masculine standpoint in

much of their thinking and feeling, and they are in a mood to believe that the men have meanwhile been moving toward the romantic idealism of the feminine tradition. What these women do not see is that men and women still grow up in different cultures, the father-son-brother-pal-stranger conversation and conventional morality that surround the man-child being almost exactly opposite to that of the woman-child at essential points, which vitally affect the judgments and motives of the person in regard to matters of sex.

To be objective in sex attitude is not easily possible even for the modern woman, though she may recognize the importance of separating her feeling and thinking at times when they run riot if mixed. But, like any doctor, she can learn to distinguish in her reactions between matters of morality and questions of health and disease.

Since a man does not lose caste as much as a woman does, in the eyes of either men or women, by irregular sex behavior, it is not strange that men still tend to lead very different sex lives from those of the women they eventually marry. Plenty of men, of course, refuse to indulge in sexual looseness, but one cannot on this basis divide men into sheep and goats, for their motives for license or restraint are not so simple as those of women in the same categories. A girl may remain "good" from habit, in response to the standards of her associates, or from conviction that for her this is the sane way of living. A man is likely to remain chaste from one or more of these motives, or from timidity, mother fixation, lack of virility, or an over-dose of feminine components in his make-up.

On the other hand, just as a girl may try to establish herself as "different" by breaking with the traditional rules of modesty and driving herself into unwanted casual sex intimacies to prove her daring, so a man may, in opposite man-

ner, assert his differentness and courage by daring to refuse the tempting of sirens and the convivial urgings of friends that he join them in demonstrating his "manliness."

Fortunately for the peace of mind of women, comparatively few married men resort to outside means of getting relief from sex tension so long as they are hopeful of getting it happily at home. Not the woman who coldly endures her spouse's embrace, but she who enters eagerly with him into the high mystery and joy of this summit of bodily pleasure can "hold her man" unscathed by flickering lights o' lust. Selfish an individual man may seem to be, but no man is so self-centered as not to prefer the sexual congress that is an affair for two since the response and demand of his partner heightens his own enjoyment.

Few men who pretend to any degree of worldly wisdom are so unsophisticated as to believe that the professionally light woman, whose nights are made up of an endless series of repetitious sex episodes, cares so much about a moment's gratification in his arms as about putting on a good show of simulated excitement and pleasure so as to have a return engagement with a satisfied patron, to the tune of a fixed number of dollars. As one disillusioned man phrased it, "If the nicest girl that ever walked was to ask me ten cents for having sex relations with her, I'd have no more use for her."

This may seem to let out the man that chases after unconventional girls who ask no pay for their sex amiability. But these relationships are generally so demanding, in one way or another, as not to offer serious competition to happy conjugal exclusiveness. The man who has not learned before he marries that non-commercial sex intimacy practically never remains casual is likely to be in for a nasty jolt when and if a belated experimental mood catches up with him and throws him, unthinking, into meaningless extra-marital bonds. In

such case, the wife's manner of meeting whatever may come to her knowledge of the affair has much to do with deciding whether it is to prove a maturing experience that will prevent its own recurrence, or a disintegrating experience that is to become a habit.

The escape mechanism of socially disapproved conduct is an ever ready temptation to anyone who sees himself or herself overwhelmed by real or fancied inferiority. By being "different" it is easy to convince oneself that one is achieving distinction; by moving outside the regulations of society, one can pretend to prove oneself above their necessity, but this childish attitude cannot last long in the fact-facing person. Women as well as men, the married as well as the unmarried, seek irregular sex diversion to drown out a numbing sense of inadequacy, quite apart from any drive of excess passion.

Nor can the most frigid wife count herself immune to the flood tides of mounting sex passion that sweep aside all discretion and lead to mad behavior. Frigidity in women is seldom a purely physiological matter, but signifies rather that the key to the individual's sex complexes has not yet been turned. It is possible that her husband may be lacking in sex skill. It is more probable that she has married for selfish motives—to escape the domination of an unhappy home, or for financial security, or to gain the prestige of the married state. Unless she succeeds in educating herself to respond to her husband's sex overtures with ever-advancing intensity, so that eventually she attains the climax of a satisfying orgasm, with resultant relaxation of hidden sex tension, she may be likened to an over-size firecracker in the midst of a group of lighted-match-throwing men. When a well-aimed spark sets off the fuse of the gunpowder-container, the resultant explo-

sion will be no less great because of the firecracker's unawareness of the impending combustion.

The safety-catch that alone can prevent sex disasters in the lives of the married is marriage adjustment that never ceases to be dynamic. Not only sex adjustment, but the fitting of one personality to the other so that each is better able to fit into or change or replace the circumstances of the existing environment—this is the secret of marriage happiness that reaches below the surface and endures.

Frigidity is commonly spoken of as a tribulation for the goodman in whose wife it appears. That the wife also suffers from her frigidity, whatever its degree, is equally true. Not only does she lose the joys of the flesh and the ecstasies of the spirit to which she is heir, she must endure with good or ill grace marital attentions which are repugnant to her or she must discountenance them so effectually that her spouse loses heart and seldom approaches her, in either of which cases she is dragging her marriage through a dehydrating process that robs it of its glory and inner meaning.

If her husband must force himself upon her or if he meets with dignified acquiescence instead of enthusiastic cooperation, their marital experience is dwindling to a narrowness of physical routine comparable to the commercialized sex experience of the man visiting a prostitute. Sex union that is not wanted for its own sake by both parties to it is a barren experience, crippling one's power to love one's partner, and hurting one's pride in oneself as a sure source of happiness for the loved one.

The frigid or semi-frigid woman may not realize the effects of her predicament, but she is none the less in the midst of them. Vaguely she wonders why marriage is such a let-down, why its great promises have been lost in the dust of

daily detail, and bewails the change that has made her zestful suitor into a dull creature, interested only in business and his own friends, among whom she no longer seems to count except by necessity.

What has happened is that the kernel is dried out of the marriage in which frigidity lies hidden. No matter what common interests or high character the couple may have, their comradeship suffers either from an underlying sense of aloofness or from a constant source of irritability, according to whether they accept or rebel against their paradoxical situation. Emotional separation under a surface covering of physical nearness can issue in but one of two extremes, increasing withdrawal, or growing irritation, unless one of the persons changes basically so as to become more like the other, at least to the extent of learning to appreciate the inevitability of the other's position, and sympathizing with it.

As some people are born with a weak heart, some seem to be constitutionally weak in sex impulse. The proportion of women so lacking in sex desire as to be accurately termed "frigid" is usually placed at one out of ten or twenty, but in the nature of things this has to be a matter of conjecture, especially since it sometimes happens that an apparently frigid woman is awakened by the "right man," perhaps after years of coldness either in or out of marriage.

If one finds oneself thinking of all overt expression of sex as "not nice," and shrinking from those intimacies that lead toward the crux of sex nearness, one need not suppose oneself hopelessly frigid, but only reacting in typical fashion to the so-called Victorian training handed down from the days of one's grandmother. That any modern women escape this socially imposed repugnance to physical sex is proof of the power of the human organism to over-ride obstacles. Like the up-country babies who somehow adjust to a diet of "corn

an' coffee," living and growing if not exactly thriving on it, women-folks in recent generations have had to make the best of a sexual education that never had for its main purpose the production of wholesome sex-consciousness.

Panic-stricken mothers, shuddering at their own narrow escapes from breaking the sex taboos of their girlhood, or perhaps conscience-stricken over more or less trivial lapses, could not speak with the accents of calm wisdom when faced with evidences of a healthy sex urge in their adolescent daughters. Nor were prudish mothers, too submissive to the smothering protective efforts of their own elders, and therefore with no experience of their own save one of too successful repression, any better equipped to prepare an oncoming generation for the determining of its sex destiny.

Few young married women today are ignorant of the fumbling and frightened sex training that said to girls, in effect, "You are to look forward to being a mother, but physically speaking you must gloss over the deplorable fact that to this end you have also to be a wife."

While the mothers, backed by society at large, were training their daughters to quell every surge of honestly robust sex impulse, the fathers, similarly buttressed by the conventions, were rounding out the picture by leading their sons to expect to play around with one type of girl, but to marry another. The "amiable" girl or the prostitute was to cater to a man's sex desires until he was ready to settle down and bring up a family or merely live in respectable comfort with a faithful wife.

A surprising number of sophisticated men end by marrying women whose sex life is so tied up by family-imposed complexes that they might as well be frigid—indeed, are for all practical purposes psychically frigid. This is not so strange as it seems, for the more a man has "played around," the

more insistent he is likely to be that the girl he marries shall be chaste in thought as well as deed, because for him sexuality in a woman is inextricably linked with promiscuity. Hence, he carefully picks out an icy-calm girl, expecting to pierce her crust of virgin aloofness and experience the added thrill of seeing her awaken to sex awareness for him alone. The next chapter in this common tale is that the man with such a background fails to realize that more than his masculine personality is needed to help a cloistered girl to make the transition from virginal sentimentality to wifely sentiments. Boorishly he supposes that only the wedding ceremony or civil legality of the marriage tie has to be added to the girl's affection for him to unlock her essential sex urge.

The young wife who is in the position of being stormed without warning in the name of the marital bond has a dual obligation. She must educate herself out of her hampering girlishness, and she must educate her husband into a mid-ground of truce halfway between his too sophisticated sex status and her too ignorant innocence. This may sound impossible to the inexperienced, but if the woman will, she can turn her weakness into strength. Let her but remember that while a woman's initial innocence charms a man, particularly if he be of this type, no normal man can fail to be antagonized by a woman's persisting in remaining unknowing. He may be a blundering teacher, rude and crude in the excess of his zeal, but he will be forever proud and grateful to his wifely pupil for every success he meets in helping her to master the art of expressing mature love in its simplest terms.

Nor will the man be the only one to benefit by any progress the two may make toward physical communion as an important part of their living together in love. The wife who learns to enjoy her man as he enjoys her, thoroughly, with no reservations, in all simplicity and with spontaneity,

enriches her own personal or spiritual life beyond the measure of her former imagination. As one who has never seen color, having been blind from birth, has no adequate means of conceiving the role of color in the world, and would find his new appreciation of the world he lives in bewildering, could he suddenly receive his sight, so the woman who has been numb to all the basic implications of sex must take time to readjust to the new world she discovers as she learns in her own person the elemental meanings of sex.

"What a fool I was!" exclaimed one graduate from the inadequate preparation of home-grown prudery into the wholesome content of happy married life, when her husband asked her why she had been so aloof during the weeks of their honeymoon, years before. "My mother and older sister had scared the life out of me—partly because I was the youngest girl and they didn't want me to marry and leave home—and partly, as I see it now, because neither of them, though one married and the other didn't, ever accepted sex as a decent part of life."

If the man must learn to hold back and restrain the impetuosity of his already long-bridled desire for complete union with his bride, in the early part of marriage, so must the woman do her part to meet her man on a common middle ground of compromise that both can attain. Realizing that her greatest handicap—and the only obstacle that can be insuperable—is her psychological or emotional fixation in the world of childhood, she can accomplish much if she will attune herself, body and spirit, to the determination to rise toward the more mature level of her husband. Understanding that men, from their physical makeup and conventional training, find sex a more objective part of their lives than do most women, the wife will see that no matter how chaste her man has been, he is by nature and education fitted to

be the leader and she the active partner in matters of sex.

What the daintily brought up woman is apt to balk at as unaesthetic details, because she has been conditioned against them by the rigidity of her childhood training, may be productive of lasting aversion to all adult sex manifestations unless the girl-woman reminds herself of the origin of her feelings of disgust. In the course of replacing the all-inclusive interests of the small child with the carefully selective niceness of the older one, a feeling of shame has probably been generated in connection with the excretory functions of urethra and anus, which waxes strong at about the time of puberty, and is apt to be revived by the marital recognition of the function of the external genital organs, just because of their juxtaposition.

Modern psychology reveals the harmful effects of shame in human careers, its snowballing from a small beginning to an accumulation of adverse reaction to a mass of apparently unrelated happenings, and its dead weight impeding normal development. None of us is queer in feeling ashamed or disgusted before incidents which, objectively viewed, are in themselves either of indifferent value or even advantageous. But it is inexcusable for us to cling to our feelings of repulsion as inherently "right" only because they are ours, while denying the equal "rightness" of the opposite feeling of another person, and refusing to approach the standpoint of that other person if he happens to be our wedded mate and therefore deserving of a chance to free us from our preconceptions of retreat as the only correct mode of behavior in given circumstances.

A case in point is the bride who let her whole married life be ruined by the immature loathing—prized by her as fastidiousness indicative of spiritual refinement—roused in her when her husband, on their wedding night, performed what

seemed to him the self-renouncing act of withdrawal, to protect her from pregnancy, and as a result scattered his semen over her body. The sight of the male discharge on her maiden body was to her "the nastiest thing in the world," and she reacted accordingly, throughout all the years of her married life sticking to her spiteful determination never to let her husband forget that he had, to her way of thinking, mortally affronted her maidenly dignity.

Because of the prevailing taboo on plain sex discussion—in spite of our constant boast that we are now "perfectly frank"—few women marry knowing in any detail what to expect in marital relations. Then, when the actuality conflicts with their preconceived notions, immature women protest instead of trying to find out what is the natural thing.

Women make high aesthetic demands of men, but their ignorance and prudery sometimes make them personally offensive to their husbands. JJ desired his wife but became impotent. When he sought medical advice the doctor asked, "What is your first impression when you approach her?"

"Odor."

The woman, in spite of meticulous care in bathing, did not know how to cleanse the peculiar formation of her semi-embedded clitoris, corresponding to the tight foreskin of a male needing circumcision. One careful lesson from a patient physician, and she was easily able to keep herself free from the stale secretions that had checked her husband's ardor. As a matter of fact in spite of having prided herself on being "modern," this woman had never seen her clitoris until she learned the result of her unguessed prudishness.

A young woman who has never had sexual intercourse, partial or complete, need not suppose that she has gonorrhea, if she notices that she is having from time to time a white vaginal discharge. The woman who has had intercourse, and

notices this discharge, should find out at once whether on account of the white discharge the yellowish one characteristic of gonorrhea is going unobserved. The white discharge has nothing to do with gonorrhea, but its presence might obscure the coming of the gonorrheal discharge and in that way delay its diagnosis and treatment. The white discharge is leucorrhea, commonly called "the whites." Sometimes this ailment occurs during courtship when sexual excitement is produced without consummation. The discharge is apt to be worse before and after menstruation. Various bacteria and quite often a fungus infection may cause a troublesome discharge. This should be investigated before marriage, both for aesthetic and physical reasons, as painful intercourse often results from local inflammation. The cure of leucorrhea is fairly simple.

Another personal problem of some women is dysmenorrhea, or painful menstruation. The invalid type of woman who is looking for an excuse to be sick may use self-inflicted, or psychical, dysmenorrhea as a means of getting what she wants, and of being pampered at that time. In rare instances the woman who does not like to have intercourse will feign dysmenorrhea or unconsciously exaggerate her monthly periods in order to ward off or hold off sexual intimacy. Dysmenorrhea is also made use of by the woman who is afraid of becoming pregnant. In her own mind and in the mind of her husband she is trying to impress the notion that she is not normal and not able to have a baby. Even women who want children are apt to suppose that the difficulty of labor will be in proportion to their menstrual distress, and later may learn to their surprise that childbirth can be less disagreeable than the total painfulness of the nine missed menstrual periods.

The medical profession cannot do as much as they would

like for physically based dysmenorrhea, but certain types they can completely cure, and others they may greatly help. As physical and psychic dysmenorrhea become more clearly differentiated in the minds of the women concerned, so that women with nothing the matter will not continue to flood the doctors' offices, while women with serious difficulties remain away because they suppose they are only bearing the common cross of womankind, the advances that are being made in treating physical dysmenorrhea will be more fully utilized, and many cases of psychically induced dysmenorrhea can be improved by the person's adopting a more mature viewpoint.

The question of drinking may come up between a married couple. It is the boast of most people that they can drink like ladies and gentlemen but it is the rarest thing in the world that this is complied with, day in, day out. Rowdy drinking is the most serious cause for marital difficulties, because it leads to promiscuity of thought and action, both. Very often it is simply used as an alibi. Drinking is indulged in for the sake of the release it promises. "I was drunk and did not know what I did. Afraid I did something wrong last night. Don't know." Drinking leads to exchange of husbands and wives. The person has an urge to do something, but holds back until liquor gives him an excuse.

Alcohol temporarily increases desire but lessens sexual ability, occasioning a more pronounced lessening in the man than in the woman. Excessive use over a period of time may also lead to temporary impotency when not under the influence.

It is safe to say that where there is drinking in the family, only one member of the family should do it. The wife can say to her husband, "We differ; you go your way and I go

It is rare for a couple to be able to go with a drinking crowd without joining in the drinking. People cannot be entirely asocial. It is hard to run against the herd. It is equally hard for the wife of a drinking man to stand alone.

An understanding person comes around and she is tempted to make a new start with a different partner. But it is foolish for a woman to leave one man for another, because she will probably get something worse the next time.

For some couples money questions become a source of much discontent or bickering. When this problem persists, it probably has its root deep in the personality of one or the other, more rarely of both.

Personality difficulties are commonly displaced from their source onto some more acceptable object. Money matters are often the scapegoat for deeper conflicts.

An individual who will not admit to a sense of personal inadequacy readily takes to orgies of spending money for trifles selfishly desired, then follows this by putting thumb-screws on the other member of the family, and perhaps also on himself or herself, in regard to the slightest expenditure.

Often, this inconsistent behavior is a means of letting off steam to get relief from the pressure of excessive inferiority feeling. Such inferiority feeling is no index of the actual status of the person, but only of the emotional mixup in relation to it.

Frequently gifted and widely admired persons suffer keenly from an exaggerated sense of inferiority. This is usually due to childhood happenings that effectively undermined the person's normal pride.

Extreme poverty that could not be hidden from friends in better circumstances, and especially the ignominy of publicly receiving charity, can rankle long after their victim has an established income that might be expected to remove all

apprehension, and may drive him to ever more frantic attempts to amass a fortune. Penury on the part of the parents, which prevented the child from enjoying innocent pleasures that would cost a few cents, can hound that same child in the years of maturity so that every bit of small change must be spent as if it burned her fingers, in a futile attempt to recapture the lost joys of childhood.

A feeling of sexual inadequacy can gnaw at a person's self-sufficiency until money misbehavior offers the easiest way of checking the preoccupation with this unhappy subject. This can readily make an adult become a spendthrift or a miser, or otherwise misuse money.

Sex conflict, or a violent, hidden clash between sex ideals and practices or desires, may so perturb a person that it precipitates him or her into unfairness in handling their common funds, just as in adolescents sex conflict often underlies stealing and other forms of dishonesty.

The consciousness of not being honest in sex matters may be at the bottom of a wife's persistent extravagance. Not being courageous enough to measure up sexually, by meeting her husband wholeheartedly on the common ground of sex, she must bolster up her self-respect by impressive outward trappings of clothes, furnishings or car beyond her means.

At every stage, the weightier problems of the wife tend to become tangible matters that can be dealt with if they are approached objectively in a scientific spirit instead of being enlarged by being moped over. The mawkish trait of fancying oneself a martyr may be a female characteristic or a relic of the martyr-like role commonly enforced upon women in the past, but it can be outgrown by any modern woman whose spiritual backbone is half as strong as her good intentions. To see one's problems as they are and handle them on that basis without undue whining or senseless revolt is still the mark of a strong character, be it male or female.

CHAPTER VII

SHALL I BECOME A MOTHER?

TO HAVE or not to have a baby, that is the question. It may not seem as if one is deciding, but only putting off the decision, or one may be so adept in postponing any consideration of the subject that one forgets there is any such question until by the mere on-going of time it decides itself. If one is automatically preventing the coming of a child until one shall make up one's mind to welcome him, one may never get around to deciding to invite him until one's fertile years or one's partner's are gone, or until one is so middle-aged in habit that a baby would seem a calamity. If one is still more lax in the matter, one may have waited until after the honeymoon, at least until after the wedding-night, to find out how to regulate the coming or not coming of a child, with the possible result of having the unborn child a silent party in the family from the beginning.

Even people who are no longer young when they marry, and who are therefore anxious to have children early, so as not to be too old to companion them in their adolescent years, generally want at least a short time to themselves to make their own personal adjustments to each other and to their new status before things are complicated by the coming of a new member of the family. Most people nowadays, if they plan at all, are apt to plan to wait a year or two, maybe three or four years, before undertaking to have a baby. Well they know that when the baby does come, the family is going

to change its center of interest and swing pretty much around that baby for perhaps the next ten or fifteen years.

If this happens prematurely, there are liable to be hurt feelings on the part of one or both members of the original family during the months before the interloper arrives in person and demonstrates his ability to sell himself as an integral part of the home unit. If the baby's coming is indefinitely postponed, he may not come in time to give that necessary second goal to the husband-wife association, which must be already set up and furnishing motive before the initial craving for personal intimacy wears off. Folks who wait to have a baby until they are driven to wonder if this may be a possible straw to be clutched at in the hope that it will save their family life from going on the rocks have waited too long. A baby can do much, but it is unfair to bring him into a home that is no longer a home, with the risk that it will crash upon him or force him to grow up in the knowledge that his parents have love only for him, none for each other.

In this day of emphasis on personal choice with an underlying philosophy of quick returns in terms of pleasure as the natural goal of all effort, one may wonder why any young couple choose to saddle themselves with the long-time responsibility of offspring. One sees numberless families that can maintain an atmosphere of more or less luxury on the joint earnings of husband and wife, or on the modest salary of the man, stretched out by the skilful management and eager handiwork of the woman, leave their easy ways when the first child or the *n*-th child comes and scramble ceaselessly for the plain necessities of living.

Many, whether or not they are pulled down to a painfully hard financial level by it, freely admit their parenthood to have been the result of accident or ignorance. Others, blithely

wanting parenthood as they have wanted all the good things of life, either did not count the cost till they were overwhelmed by it or else changed their sense of values until they could count the cost little in comparison with the deeper enjoyment parenthood brings them.

Some, Pandora-like, are determined to have children, to satisfy their human curiosity. "I had to find out what he would look like," said one young mother who insisted on having a baby in the first year of her married life. "And I could not rest in peace until I had experienced all the physical sensations of pregnancy and childbirth," confesses another, some ten years older than the first.

Most of us never discuss our deepest reasons for seeking parenthood or welcoming it when it thrusts itself upon us. These drives toward procreation are perhaps common to all, though they may not be clearly recognized until they have lost their first strength and are the plainer in retrospect.

The woman who truly loves her man and has a normal amount of self-esteem cannot help believing that the world will be a better place if it is peopled by the fruit of his loins conceived by her. Consciously she may repudiate this thought as her common sense tells her she is grossly over-idealizing the qualities of a very ordinary man. She knows when she makes herself think things out, that her husband's offspring by her will not simply repeat in enlarged form all the best traits of the father embellished by the selection she would make of her own characteristics.

Nor is the potential mother so naïve, in her less sentimental moments, as to suppose that by some mysterious chance she is to become the mother of a genius. Yet this unspoken half-felt wish does flourish in the background of much pre-maternal happiness. This is not to be wondered at, in view of the large place given by folk-lore and literature

and other forms of art, ancient and modern, to Woman as the Mother of Man.

More basic as a drive to parenthood, in the man as well as the woman, is the universal human craving for intimate response. Destined never to be completely satisfied, this is the urge that binds husband and wife most closely together as each seeks in the company of the other to quench the inner loneliness that will not be quenched. Always promising and never altogether fulfilling its promise of absolute intimacy of human response, marriage leads the man and woman to the brink of the deepest joy humanity can picture. Then, when neither can win greater intimacy of response from the other, the next promise lies in their child-to-be.

Each prospective parent feels—either in advance or after the child arrives, or perhaps only later when the child is growing or has grown away from the parents—the impelling power of the vision of human intimacy of response, whether about to be established or advertising the ensuing bleakness of existence made doubly bleak by denial of that promise. Even if it be a mirage that shimmers on the horizon, now beckoning and now mocking the futility of its pursuit, this fundamental craving for intimacy impels toward parenthood the man and woman whom only a little while before it hurried into marriage.

No matter how much one wants to extend one's exploration of human values by becoming a mother, there are certain questions to be answered first.

Have I the moral right to bring a child into the world? This may sound rather grandiose, on a par with wondering if one can "accept the universe," but in some form it is likely to be included in one's searching out of the matter. If one were so pessimistic as to be convinced that it were better not to be born than enter such a world as this, it would indeed

seem an act of supreme selfishness to produce a child, only to solace one's own days, or because of one's negligence in regard to the taking of precautions to prevent that outcome. Of course, this does happen, and the advent of the child may so brighten the outlook of the unwilling or half-hearted parent as to change that cynicism to a serener life-attitude.

A definite aspect of this question of one's "right" to bear a child is the problem of the individual hereditary trends one may be passing on to one's progeny. Little enough science knows that can help one to forecast the probable heritage of any child that may result from one's union with a particular man, yet scant as are the records of any family tree in this respect, it is well to go over the ground before instead of after committing oneself.

Before marrying, one may have discussed one's policy about children with fiancé and with physician, but new factors may have arisen that alter the complexion of the case, and it may now be advisable to make a fresh decision, with the latest facts before one. Not only has more information leaked out, perhaps, about one's ancestors or one's own life, or in the available history of the husband and his progenitors, but new events may have occurred that are of importance. Science, also, is constantly in the process of adding to or re-evaluating its store of knowledge and surmises, so that its interpretation of a given fact a year ago needs always to be checked anew, before acting upon it at any future date.

If and when a couple decide they want a child, it is high time to consider afresh their physical, mental and emotional fitness to have a child. For instance, if a parent of either the husband or the wife has become insane, it is essential to find out as authoritatively as possible whether that insanity is of an inheritable type. If a brother or sister, aunt or uncle, has developed insanity, or if a hidden insanity is found in the

family history, it is important to learn whether this leads back to an unsuspected mental disease in the direct line of inheritance.

Many people still cling to the antiquated notion that mental disease or insanity is a disgrace, to be hidden even from their own children. As a result of this unfortunate attitude, none of us is too sure of our own family tree, but if in any doubt it pays to hunt down the rumors of a "queer" aunt or grandfather and collect what facts can be found, then write to a reputable biologist, or to the Institute of Family Relations at Los Angeles, for an expert opinion on the probability of passing on to the next generation a mental taint.

Whatever statistics have been collected seem to show that about fifty per cent of the children of a parent who has been insane are likely to develop insanity. If one's own parent or grandparent has had an insanity of inheritable type one cannot be sure that one is oneself free from hereditary taint until one has lived out the tale of one's years.

Feeble-mindedness, like insanity, is sometimes hereditary, sometimes caused by physical illness or other non-transmissible factor, such as birth injury, and should likewise be traced and studied for its possible bearing on future offspring, wherever it occurs within the family branches. This also is usually glossed over in family councils, or mysteriously hinted at in a way that exaggerates its terror. Presumably, since our common ancestry is so intertwined, we all must have some feeble-mindedness in our ancestry. What we should try to avoid is an excessive strain of mental deficiency as the result of the crossing of family lines in which it has recently been prominent.

Epilepsy on either side of the family also calls for serious consideration of the question, whether it is right to have children. Here again, one must call on an expert to pass

judgment. It is difficult to determine whether a given case of epilepsy is inheritable, some cases being the result of birth injury, or of accident in childhood or in adult life. If there is any uncertainty, it is the part of justice to play safe by making sure of not having children, as there is not yet any definite cure for true epilepsy, though certain types can be greatly benefited.

In some instances hereditary tendencies toward cancer cannot be denied. The same holds true for Bright's Disease and certain types of cardio-vascular or circulatory disorders. It is a notorious fact that some families show a history of inherited arterial gum, or tissue characteristic, that makes it a family trait for individuals to go to forty or fifty, then have apoplexy; in other families, Bright's Disease breaks out in the same way. In the one event arteriosclerosis, or hardening of the arteries of the kidney occurs, in the other, arterial sclerosis of the brain.

The old saying that it makes a lot of difference who your grandparents were is not without some substance, but nowadays we let a biologist rather than a social arbiter tell us what difference it is likely to make. One of the first things he will say is that both family lines should be opened up with a view to avoiding a big double dose of any untoward tendency by assailing the progeny with it from the two family lines. Preferably this would be taken up before marriage, so that if it was not wise to have children, that might be known in time to be weighed with other factors in resolving any doubts as to whether to go ahead with the marriage or break off the engagement.

The probability of a dual reenforcement of undesirable, as well as of desirable, family traits is the chief argument against the marriage of cousins or other close relatives. Great-grandfather Beam's nose may be an imposing affair, but when

little Ann inherits its high bridge from both her mother and her father, she may be quite dwarfed by the resulting appendage she has to carry around all her life. So it is with less obvious characteristics. The inheritance from both sides of the house of a tendency to any specific physical or mental weakness is a far more serious thing than a one-sided inheritance of the same trait.

For this reason, family traits that were not strong enough to be troublesome in the older generation may become a marked disadvantage in the offspring of individuals with similar ancestral weaknesses. Here, as in other contemplated marriages that offer too much risk to any resulting progeny, the couple may decide to marry but remain childless. If it would be clearly reckless not to abide by this decision, as in the case of inheritable mental disease in the direct family line, the question of sterilization should be considered.

Only those who are habitually asked for confidential advice realize how many people go through half their fertile years denying themselves children because they misinterpret some case of feeble-mindedness, insanity or physical defect in their family history, and suppose it to be hereditary when the circumstances prove the opposite. On the other hand, it is so difficult to gather the necessary data about an illness or defect, mental or physical, which occurred a decade or more ago, that no time should be lost in undertaking the investigation, even though one may not intend to make use of one's knowledge for some time to come. The eye-witnesses scatter or pass on, their memory fades, or they refuse to admit facts which they consider derogatory to their family pride.

There has been so much discussion in recent years of heredity versus environment, that some people are tempted to throw in their lot with the one camp or the other. Such

last-ditchers are forgetting that the best environment in the world cannot bring out what is not dormant in the inherited potentialities of an individual, nor can the finest inheritance conceivable amount to anything except in response to a suitable environment.

The couple whose family history of physical and mental health seems to give them a clean bill of parenthood need to get together on the final decision as to whether they will have a child, and when. Some wives assume that until they present their husband with an heir they have not given the deepest proof of their regard for him, and feel themselves remiss in his eyes until they have accomplished this. It may be quite a shock to this traditionally-minded type of woman to learn from her husband's own lips that he dreads the day when she will feel that she cannot get on any longer without a child.

From observation or theory this man may be convinced that when his wife becomes a prospective mother, he will lose a full-time wife and have to content himself with what scraps he can salvage from her emotional preoccupation with her mothering role. What he may not see is that if her personality-bent lies in that direction, he will get more of her whole-souled attention after she has gratified her mother-urge than if he obstructs it, so that she must think of him as an obstacle, or insist on mothering him instead of acting the proper role of wife.

Other husbands who do crave a son or daughter of their own may suppose all women dread the process of getting one, and feel magnanimous in pretending they do not care about children, when the wife is all the time anxious only to feel justified in going ahead with a program that she knows will put a heavy and long-lasting financial burden on her husband,

besides upsetting his scheme of living to no good purpose, if he is really indifferent to children.

Varied motives cut across each other in husband and in wife, and are modified or intensified in each by the supposed and actual reactions of the other. The wife who had enjoyed thinking herself noble in her readiness to delight her husband with the earthly immortality of offspring may be surprised to find, when convinced that he dislikes the idea of their having a child, that underneath her play-acting she was wanting a child as selfishly for the gratification of her own emotional nature as ever she wanted a new hat or a trip.

Quite simply, she may be too curious to know what the whole business of childbearing is like, to be willing long to postpone it. Sentimentally, she may cringe from the prospect of middle-age that is not protected from boredom by a lively family group, and see in her fearful mind's eye a bleak old-age unlightened by grown children, as the one unsupportable disaster.

Very commonly, the man and woman who, at marriage, think they will never want a child come to a different decision in a few years, and eventually are as enamoured of their children as the next couple. Others, entering parenthood by accident, also are apt to change their attitude when the child arrives.

Widespread as it is unfounded is the notion that every year a woman postpones her first childhood experience adds to its painfulness and danger. It has even been charged by some that war-hungry statesmen deliberately spread this propaganda in favor of early childbearing, to get women started young in their career of child-production, that there might be a good supply of cannon-fodder available. The supposition was that the sooner a woman became a mother, the

more children she would have, and the faster the population would increase. On the present day woman who marries late or postpones children until her husband is established in his business or profession, this idea has a somewhat different effect. By the time these women reach the point where they feel they can afford the luxury of a child, they are inclined to fear lest they have passed the age of normally safe and easy parturition and may therefore deny themselves the child they want. Relieved of this false dread, they can enter joyously on their long-desired role of motherhood.

Accurate statistics have shown that there is very little choice between the woman who has her first baby at 25 and the woman who has hers at 35. The only differences are that labor in the older individual will probably be one hour longer, and lacerations at the time of childbirth may be somewhat more frequent. However, these differences are not great and can be handled satisfactorily at the time of delivery.

The incidence of operative delivery is very little higher if any. The likelihood of nursing is just the same. Maternal mortality is no higher for the older woman. The course before and after parturition is practically identical. The same thing may be said for women who have a long interval between pregnancies. There is nothing to prevent their having a normal, easy time. It is foolish for anybody to deny themselves the opportunity of having a child for an imaginary evil.

Not only the young wife and the older wife, but the woman who has already become a mother must decide whether and when she is to repeat the experience. A few stick to their first decision to have no more children. Unless motivated by considerations of health or a new decision in view of fresh discoveries in regard to their heredity, these are apt to be the women who did not intend to have any children, and have never become reconciled to the parenthood thrust upon them. Often

even these do again become mothers as a result of accident or misinformation. Oftener, they change their attitude after the firstborn gets to the age of demanding, along with every other toy he can think of, a new baby sister or brother.

Most mothers who feel they can afford more than one child, in terms of physical vitality and time involved, as well as money, are concerned primarily with the question of how soon to have a second or third child. The optimum interval between births is three or four years, the minimum two years. With the longer interval, the children help to look after each other, and the mother has recovered in every way. It is easier on the rest of the family, financially and socially, even nervously, to have a breathing spell between babies.

If the wife drops out of community or other social life for too many years on a stretch, under the pressure of constant small-child-care, she finds it hard to get back. The husband whose interests take second place year after year to the ever-present newcomer is liable to lose heart and fall into a rut of petty concern with the minutiae of a child-ridden home, or else to lose interest in this kind of home-life and seek distraction elsewhere, either driving hard after professional or business advancement or hunting diversion in a recreational life that never includes his wife.

The size and sequence of a family is of importance to each of its members. The child who knows or guesses that he was not wanted, or that a younger brother or sister was not wanted, is being given an unfortunate slant away from the capacity for finding happiness in his present family life or in a family life of his own in later years.

The number of children any person should have is dependent upon many factors. These facts should be checked over and should not be influenced too much by one person's opinion. Women get the notion they cannot have children,

think they will die if they have another child. Husbands become worried about their wife's health when there is no basis for such worry. Also the opposite is true—women get the idea they can keep on having babies when they have some actual physical cause for not having them.

Emotional attitude is no indication of physical grounds for having or not having a child.

No matter how much a woman longs for her first—or her next—child, before she commits herself she should find out whether her general health and the present condition of her reproductive system warrant the undertaking at this time. Most doctors do not like to advise people to have children if there is anything the matter with them.

Very few physical conditions are incompatible with child-bearing, though many greatly increase the difficulty of managing a home single-handed while carrying and nursing a baby. At the present time the art of obstetrics has advanced to such a point that almost any contingency can be satisfactorily dealt with. The fear of losing one's life or health in the process of having children is in most instances groundless.

A big bugbear in most people's minds is tuberculosis. The attitude of many doctors at the present time is that a woman who has a mild case of tuberculosis can be carried through married life and pregnancy without much danger if she can be protected from fatigue. The experience of people is that if the woman is watched closely the pregnancy can be managed without inroads into her physical wellbeing, provided the economic status of the family permits her being guaranteed special privileges.

It is important not to nurse the baby, and it is essential that the prospective and recent mother be guaranteed ample household help. For six months to a year after childbirth this woman needs special care and proper treatment.

This is not to advocate the tuberculous woman's casually becoming pregnant, but to say that she need not automatically be denied a child. She recovers health and strength more quickly and surely if she can lead a very quiet and regular life for at least a year or two after her disease becomes inactive. In the average home where there is a young child this is almost an impossibility. With any amount of hired help, there is more responsibility for the mother than for the non-mother, and this delays her recovery, and increases the likelihood of relapses.

The child born of a tuberculous woman does not inherit her disease, nor is he impaired by it, but he readily catches it. The difficulty of rearing him without constantly exposing him to infection in the home is so great as to be almost insurmountable for the person of modest means.

The question whether a given woman who has or has had tuberculosis can wisely become pregnant is one that should be decided in each individual case by a chest specialist who knows the woman's history and understands accurately the economic circumstances of the family.

Most heart diseases are not incompatible with pregnancy, if a competent doctor's advice can be sought, and the person be kept under his care.

Certain rare types of heart lesion and kidney disease contraindicate pregnancy, and if this was not discovered before the pregnancy was entered upon, it will reveal itself at the first prenatal examination. The pregnancy can then be terminated early without undue strain.

Syphilis in the mother affects the unborn child and is one of the most frequent causes of stillbirths. If the child lives he is born with the disease, and already bearing the marks of its ravages. All this can be easily prevented by giving the Wassermann, Kahn and dark field tests, as a matter of routine

before pregnancy or early in its course, and instituting proper treatment at once if any of the tests is positive.

Given a clean bill of health to start with, a woman naturally wonders how much risk she runs in entering upon a pregnancy. The recent publicity given to maternal mortality statistics in popular and scientific journals has done much good. It has replaced superstition and *laissez faire* with facts and the impetus to act on them.

The maternal death rate in the United States seems worse than it is, compared with other countries, because here all known abortions are included, as well as every death occurring during pregnancy and the puerperium from whatever cause. A woman who would have died anyway, even if she had not become pregnant, is listed as a maternal mortality just because she happened to be gravid at the time of her death. Women who die as a result of criminal abortions are also included.

It is now widely recognized as important that maternity cases be kept entirely separate from general cases in the smaller as well as the larger hospitals, to prevent the newly delivered mother from acquiring such contagious diseases as pneumonia.

The specialized training and supervised practice of young nurses, midwives and general practitioners handling obstetric cases have often been meager, but the pressure of an informed public opinion is gradually changing this, and is meanwhile insisting that the inadequately trained attendant shall consult with a qualified specialist or, if that is not practicable, with an experienced doctor. This is more feasible when the woman is delivered in a hospital.

Even so, our 1932 maternal mortality rate of 6.6 per 1,000 live births in the United States Registration Area is not so much alarming as it is a cause for concern that the figure has remained practically the same since 1921, averaging 6.7

throughout the ten years from 1921 to 1931. While infant mortality dropped sharply, it was almost ten times as high as maternal mortality at the end of the decade. The general death rate decreased only slightly, after several minor rises, and was still nearly twice the maternal mortality rate in 1931.

The careful federal study of the deaths of 7,500 pregnant women, compared with a million and a quarter who produced living babies in 1927-1928 in the fifteen states surveyed, showed that ten per cent of those who died had received no medical care at all, and that less than six-tenths of one per cent had been given adequate prenatal supervision.

Of the women who take reasonable precautions in the matter of health supervision before conception, in pregnancy, childbirth, and after-care, an outside limit of 2 puerperal deaths per 1,000 live births is at present an ample expectation. Ideally, this figure could drop to zero if all women secured adequate medical attention, and if deaths from other causes occurring during pregnancy were ruled out.

In practice this proportion is run up by two factors, neglect and unwarranted interference. Most pregnant women, particularly in the country, do not pay any attention to their condition until something goes wrong. Even then they wait until things are so bad that even the most inexperienced layman can see there is something serious the matter before they go to a doctor.

The idea seems to be that because women—and dogs and cats and wild animals—have been bearing offspring for some time before modern medical science came on the scene, therefore it is the part of valor and economy for women to go on shifting for themselves. A sop may be thrown to the present conditions of civilized life by calling in a doctor at the last minute to preside over the final outcome of the woman's gestation, when it is too late to do much to mitigate the ef-

fects of such organic conditions as serious heart or kidney diseases, which cause most of the unnecessary maternal tragedies.

Very few country women consult a doctor as soon as they know they are pregnant, and the proportion is not much better in towns and cities. Yet early and continued medical supervision can practically rule out the terrible end-results of toxemia or systemic poisoning in the last three months of pregnancy.

Of course when anyone sets out to save money, she is likely to turn optimist and believe that she is so healthy she needs no doctoring. But it happens that there is practically no difference in cost between complete prenatal care and attendance only at the episode of the delivery.

Because motherhood is a natural process, many otherwise intelligent people just drift into and through it, with the equally natural result that both mother and child must take their chances along with the rest of Nature's flotsam and jetsam. As man makes use of his brains and the products of other men's brains and skill to circumvent one after another of Nature's crude jokes, there is no more point in trying to drop back to the pre-scientific era in living through the reproductive episode than in traveling from New York to Chicago, or in getting food when hungry.

Becoming a mother is a natural process; so is dying, but one does not for that reason need to go through it alone in the fashion of 3,000 years ago.

Women in their first pregnancy are apt to feel a foolish pride in "getting along without a doctor," while those who have gone through one easy pregnancy think that guarantees a safe course in all, and allow themselves to become too busy keeping the home as usual to take time off for medical examination. More than a third of the maternal deaths studied by the New York City survey, reported by the New York

Academy of Medicine in the Commonwealth Fund publication of 1933, were rated as due to failure to make use of the facilities at hand, over half of these resulting from the woman's failure to get suitable care, and the rest from her failure to co-operate in the treatment.

In contrast to the attitude of women who trust blindly to chance to bring them safely through their pregnancy is the opposite determination, that the pregnancy shall be prematurely ended.

Over seventeen per cent of all the deaths reported in the New York study just referred to were due to some form of abortion, and the investigating committee believed that the percentage of induced abortions was much higher than the patients admitted. In the Federal survey, published in 1934, of maternal deaths in fifteen states, one-fourth of the women died from abortions, half of which were known to be deliberate, and ninety per cent of which occurred in the case of married women.

The unthinking optimism that leads women into unwanted pregnancies from which they are tempted frantically to try to extricate themselves is but little less beautiful than the easy-going ignorance that leads happily pregnant women to rely solely on their own lack of knowledge and over-abundance of fortitude to get a new life ready for this world.

The second great reason for a needlessly high maternal death rate is this prevalence of abortion, induced either by themselves or by a criminal assistant, among married women. This factor occurs particularly in the cities, but is not lacking in the country.

As anthropologists tell us from their study of uncivilized, or pre-literate people, and as every woman knows from the word-of-mouth female-lore handed down from mother to daughter, this is nothing new.

Ovid (about 8 A. D.,) in his 13th and 14th Elegies said to his mistress who was trying to induce miscarriage:

"By tender maids 'tis done.
But hark! the risk appals
For oft who slays her babe unborn
Herself a victim falls."

A century later Juvenal remarked on the frequency of induced abortion among the wealthy:

"Yet they of birth the danger undergo,
And all a midwife's labours they endure
When poverty is cruel. On gilded couch
A true delivered mother rarely lies.
So brave her arts, so potent are her drugs,
Who renders women barren, and for hire
The human life—as yet unborn—destroys."

The new factor in abortion is the clearer recognition of the high death rate from the septic conditions commonly known as "childbed fever," peritonitis, and "blood-poisoning," that so often result from inexpert or unsanitary interference with pregnancy.

This has little bearing on the risk of complications in therapeutic abortions, rarely needed in these days, which are performed, when necessary to save the woman's life, by reputable physicians observing proper antiseptic technic, and which, like full-term delivery, are comparatively free from sepsis, or infection. Nor is there any relation between the risk of infection in criminal abortions and the amount of infection in the spontaneous abortions of the first two months, which occur involuntarily and without the use of any outside agency, nor in the miscarriages of the third to the sixth months, nor in the premature labors of the last three months.

Infections of spontaneously ended pregnancies, whether

full-term or not, have always been a distinct menace, accounting for a large percentage of the deaths, but seldom occurring today in patients who are in the care of a good doctor from the early part of pregnancy, and who follow the usual prenatal instructions covering the hygiene of the last three months of pregnancy, and are delivered in a good hospital, or at the hands of a careful attendant. Most of those who have childbed fever, or puerperal infection, recover.

We have been in the habit of assuming that it is the large rural areas of the United States, with isolated families living far from doctor and hospital, or even skilled nursing service, that run up our maternal death rate. But the federal study of maternal mortality in fifteen states, referred to above, gives an urban death rate of 7.5 and a rural rate of 5.5 maternal deaths per 1,000 live births.

If country women sometimes cannot, city women often will not obtain adequate medical advice early enough to get its full benefit.

Because midwives in this country have in the past been almost entirely untrained, the term, midwife, not long ago fell into disfavor, and we are only slowly realizing that well-trained midwives, and nurse-midwives, can satisfactorily supplement the work of doctors in inaccessible regions. One of their best services is in bringing to a regional hospital the exceptional cases which they early recognize to be beyond their ability to handle unaided in the home.

The Kentucky Frontier Nursing Service, whose workers receive their midwife training in England because our country has limited facilities as yet for this type of medical training, recently had a record of only 2 maternal deaths to a thousand live births.

The old idea of pregnancy as a cure-all for women's ailments bears testimony to the fact that for many women this

is a period of health more abundant, seasoned with glorious happiness that discounts all previous and present woes, real or imagined. But since nobody can tell which women will be revived by pregnancy, and which ones will be dragged down by it, no sensible doctor today prescribes pregnancy in the hope of getting a patient's mind off her troubles.

CHAPTER VIII

EARLY PART OF PREGNANCY

THE emotional reactions of women in pregnancy are as varied as their behavior in any other situation. Some love pleasure, some frown upon it and will not let themselves go to have a good time unless they can believe they are somehow discharging a duty—like the man who rakes up a remote child as an excuse for going to the circus.

Some women, with a deep fixation on themselves as a result of early childhood spoiling or loneliness that has not been outgrown, concentrate on physical symptoms and advertise their happiness or disgruntlement according to whether their bodily sense of wellbeing goes up or down. Others, with a more wholesome outward turn to their interests, busy themselves in planning and doing for others with even more delight than usual, as they are still further matured by the profundity of their searching new penetration of life's secrets.

For many the thought of their deeper hold on the life experience of the race makes trifling things drop away, as, in the presence of a great tragedy or ideal, most folks forget their own small irritations and pleasures.

Some are so filled—even in this supposedly blasé day and generation—with the reality of the miracle that is being performed within them and in which they feel that they have some small part, that they take a new and disinterested attitude toward themselves as the vessel for the new life which

must be kept in good condition, that it may perform its service well.

Rest, Exercise, Work, Interests are carefully and seriously attended to in much the same way that many women make a cult of their first-born, sterilizing the environment as far as may be, and taking with such literal exactness the minutiae of his daily schedule that they cannot conceive of altering it for anybody else's convenience. These women may actually enjoy giving up parties and whatever other diversions they ordinarily have recourse to, for are they not doing it for the sake of a Cause? Without great effort at self-control, they become placid beyond their nature, so imbued are they with the sweet seriousness of the occasion. When they do feel themselves slipping into human anger or other frailty, they are terrified and suppose they must have injured the strange being within them.

In contrast are the restless women who snatch feverishly at every excitement within or just beyond their reach, beset by the feeling that never again perhaps will they be able to command the time, the strength or the personal attractiveness necessary to enjoy worldly pleasures of the kind they crave.

A woman may think of her pregnancy as a serious responsibility, if that is her disposition, or as a carefree release from ordinary obligations to the extent that she wishes to make use of it for that purpose, or as one of the biggest answers to her woman's urge to gratify her insatiable curiosity, if no other thought is uppermost in her. Most women probably mix these different attitudes, now one, now another predominating, but all blending in the uncertain moods of the period of gestation. If a woman is optimist enough she can have as satisfying a nine months as any her life has yet afforded; if pessimist, she can gratify that tendency to the full in the

pre-tasting and savoring of all possible undesirable components of her experience.

At best she is in her own person piercing one of life's always essential secrets and knows herself taking one of the leading parts (she would perhaps say *the* leading *part*) in a unique drama made of basically common elements but unlike every other presentation in its individual work-out. At worst she sees herself shut in around a living crypt of unborn life in a commitment of serious and unchangeable purpose of three times the duration of Byrd's solitary confinement, though of less external loneliness and with a new human contact at the end.

The naturally introverted woman will wisely cultivate extravertive interests to relieve the pressure of the emotional solitude she feels during her ordeal of emphasized psychic isolation; the extraverted woman will equally need to develop inner resources to take her mind off physical symptoms and the inevitable loss of some of the extravertive activities she is accustomed to. Both are getting an intensive and unremitting first lesson in the maternal art of patience.

If they will add to this a healthy disregard of themselves and their offspring, after making sure of getting the benefit of a well regulated physical and emotional régime, the lesson assigned is being thoroughly assimilated. Emotions are a pleasant luxury on most occasions and if they are not allowed to overdo themselves and interfere with the comfortable serenity they should moderately flavor, their coming and going serves as beneficial recreation and prevents that worst of all dead ends, the satiety of boredom.

Unflurried readiness for each step as it comes, with enough attention off oneself and one's responsibilities, will make for peace of mind.

How to maintain serenity is a question worth considering. If a person decides to become pregnant or finds herself pregnant, she should immediately condition her mind for the event and accept the fact with equanimity.

This the feminine type of person does, and herein lies much of her advantage over her more aggressive sister. The one makes pregnancy the central theme of her days, dreams happily over it, arranges her life around it, contentedly eliminating non-essentials until she has a well-balanced schedule that she can carry easily, with a plentiful allowance of restful leisure, and an air of playing the heroine's part in a beautiful fairy-tale. The other, masculine-spirited and restless, acts as if she were trying to forget her pregnancy because it is something she cannot gladly accept.

Husbands and doctors sometimes unwittingly make it hard for this second type of woman to keep a normal, light-hearted outlook. When she is just plain ornery, or contrary out of cussedness, they wag their heads and benignly excuse her because of her "condition." What could be more belittling than to be treated as if bereft of moral responsibility like any idiot or infant who can do no wrong? But worse, she loses her personality and is only a "condition." Can any answer be made to that? Argument would become heated and make her generous prosecutors the more sure that she was "not herself." If only she could conceal her condition and be treated objectively, like a non-pregnant woman! This thought suggests that her way out may lie in acting even more even-tempered than usual, so as to make others lose sight of her different state.

These too sympathetic men who crush by over-kindness may be pitying the woman they backhandedly criticize. According to certain psychologists the deeper explanation is that some men unconsciously so envy women their role in repro-

duction, that hidden jealousy breaks out whenever it can in the subtlety of courteous-seeming acts.

Be that as it may, greater objectivity on the part of her menfolks would be appreciated by many an unsashed woman. Only a few years ago a Boston doctor expostulated, "You don't want a book on the subject. Get your mind off it. Think of something else." This to a patient who was merely curious to know what was happening inside her month by month, feeling gloriously well and working hard, but longing to picture accurately to herself the new life she was thrilled to be harboring.

The woman who is looking forward to conception will be on the watch for the early signs of pregnancy. The most obvious is the missing of a menstrual period, but this may not be noticed for some time by the busy woman whose menses are generally irregular. If she conceived immediately after her last period she may feel new sensations in her breasts, or briefly experience mild nausea once or twice a day, before she is aware that she is skipping a period.

In the second month of pregnancy there is noticeable a frequent desire to urinate, even though the amount voided may be very small. This is perfectly normal, due in part to the pressure of the growing uterus on the bladder, and being in part reflex.

The woman who is prone to neglect herself will realize that she has no business ignoring the rights of the unborn child within her. As soon as she suspects her condition, she should go at once to the best available medical authority to learn the modern rules for prenatal care, and to have all necessary examinations made. This is valuable insurance against later disorders.

No longer does one go blindly into the business of having

a baby, then sit back when things go wrong and cry, "The Lord took my baby." One expects a normal experience, but one does more than wait for it. One goes to meet it well-equipped with individual medical attention.

For people of moderate means, all over the country, the cost of expert obstetrical care, exclusive of hospital costs, averages about one hundred dollars. There is great variation between different localities, the specialist's charge in some states commonly running from twenty-five to fifty dollars. If a prominent obstetrician cannot take the case, he will usually turn it over to an assistant or associate who may be equally capable though not so well known.

The objectively helpful husband will see to it that his wife has the best medical care obtainable and do what he can to get her to like and trust the best available doctor so that she may truly pin her faith to him with complete abandon of all worry and fear in her long-drawn out trial of courage and later in her tempestuous hour of need.

The country woman need not feel that she is under any handicap, if she is in the care of a good general practitioner, noted for his common sense. Just as good work is being done in the back woods as in the large centers. Though not always delivering babies, the country doctor has probably had experience enough over a term of years to have acquired considerable skill and insight. A middle-aged doctor in a New Hampshire village, serving a wide countryside, recently counted the confinements he had attended and found there were around seventeen hundred of them, only two of which had to be delivered by Cesarean section by a specialist.

Pick your doctor on the basis of his training, experience, and record. Find out what he considers adequate prenatal care, how careful he is to prevent infection; determine his willingness to call a specialist into consultation promptly if

that should seem desirable; and learn what aftercare he is in the habit of giving.

If the most popular doctor within a hundred miles is so lazy or so "busy" that he scoffs at the idea of early and repeated prenatal consultation, "Pooh! you're all right, Mrs. Blank, I'll see you when the party comes off. Don't bother me till then," it is safer to consult a lesser light for the prenatal care that makes so much difference between a safe and comfortable pregnancy and delivery and the opposite.

No woman has ever put herself under the care of a doctor too soon, but many have postponed it until complications developed. The associated nausea and other annoyances of the first few months can be alleviated by proper advice and treatment, and a definite idea as to the patient's capability of child-bearing can be obtained, if this was not done by the same physician in the pre-marital or pre-conception examination.

If the patient is seen frequently over a period of months, any departure from the normal can be readily recognized. Abnormal symptoms such as bleeding, headaches, unexplained pains or swelling should be reported immediately. Also the inconvenience and discomforts of the later months of pregnancy can be greatly helped if they are mentioned when they arise.

Early medical examination will be made to estimate the general health and to discover the condition of heart, lungs, and kidneys. A pelvic examination will be made at some time before the period of viability to discover any abnormality such as contracted pelvis, unless this was done before conception. The weight will be recorded, that any sudden gain can be noted, since this may be a symptom of complications.

The weight will be watched, pulse and temperature recorded, the abdominal examination repeated, the blood pressure taken, and a urinalysis made, every three or four weeks

in the first half of pregnancy, then oftener as indicated. The blood will be examined for signs of anæmia, and if the woman is quite businesslike, she will have it tested also for syphilis. If discovered in time and properly treated, this disease can be kept from injuring the child.

At the initial visit the woman should ask any questions that she neglected to ask at the time of the pre-marital and pre-conception examinations. No matter how sure she is of her "facts," it pays to check them. How many women have supposed that a small vagina meant a difficult labor? This is altogether wrong. Nor are painful menstrual periods often any indication of correspondingly severe pains in childbirth. And no woman knows how many more false notions are worrying her until she airs them.

There has never been an authentic instance of a mother being able to make a physical or mental imprint on the child. Most of the so-called cases are explained by the fact that every individual during any nine months of their adult life sees a normal amount of pleasant and unpleasant things occurring. It is very easy in retrospect to "explain" any abnormality which may exist in the child. It is right that any individual should see pleasant things and think high, fine thoughts and it is probably more important for the pregnant person to do these things, but simply for the sake of making everyday living a bit more bearable and pleasant.

It has never been shown that tobacco or alcohol in moderation has any pronounced effect on mother or child. However, moderation in all things should be the keynote of a person's conduct during pregnancy. Excessive smoking or excessive drinking is bound to have some ill effect on the mother at this time. Half a dozen cigarettes a day will be a great pleasure to women who are habitual smokers, and the worry from being denied them would be greater than any possible

harm that could come from them. There is no basis for the idea that drinking at the time of conception affects the offspring.

Alcohol well diluted may help the type of person who has low blood pressure or is generally let down from time to time during pregnancy. This should not be interpreted as a plea for over-indulgence in either of these habits.

The literal-minded woman will need to go into detail to get a workable idea of what she may and may not wisely do. "Some outdoor exercise every day," is interpreted by the undiscriminating as meaning that she must on no account skip a day, so out she goes on icy streets, to have a fall that she may later have cause to regret. "Keep on with your usual activities as long as you feel all right," results in another woman's racing through heavy days of housework, gardening for outdoor exercise, entertaining, studying till midnight, running for trains, and doing all the things that appeal to her as fast as she can because she feels so much more alive than usual, and hates the thought of being inactive later—until she suddenly must rush to the hospital after an especially hectic day, for a premature delivery.

No sensible doctor is going to laugh at a woman for asking trivial questions about her régime during gestation, for he knows that among an avalanche of petty wonderings, he may clear up a misconception that might have caused more or less serious trouble. So much is said about the risks of physical over-exertion that mental workers are apt to think they can drive themselves as hard as they please till they learn otherwise when they have to take a prolonged rest in bed to avert a threatened spontaneous abortion after mental over-work.

There is no reason for a woman giving up anything during pregnancy under ordinary circumstances. However, it is very advisable that all activities be curtailed. There is a popular supposition that when the woman gets pregnant she should

begin walking. If she does not walk before she gets pregnant, it is foolish for her to undertake more exercise once she is pregnant. However, some form of muscular activity is desirable, and of all kinds of exercise to be taken at this time, walking is probably the best. This will get the woman out of doors and give her something different to look at and to think about.

The unborn child has need of sunlight, the effects of which it receives from the mother's blood along with its other nutritional needs by a sort of filtering process, or soaking through the walls of the capillaries that separate the distinct circulatory systems of the two. If the mother will not or cannot get out in the sunlight for daily exercise that keeps her physical condition and that of the child at their best, she must admit the fact to her doctor and find out how much cod liver oil or other sunlight-substitute she is to take.

But if the sun shines, the gravid woman who does not take advantage of it is making it unnecessarily hard for herself to keep a wholesome, happy outlook on life. Nothing out of a bottle or pill-box or electric light socket can compete with the out-of-doors in its psychological effect.

The interested husband will find out what are the essentials in his wife's daily routine and co-operate with the doctor by helping his wife to stick to them.

If he knows she must have daily outdoor exercise of a moderate degree of liveliness during mid-daylight hours, he will help her to arrange ways of getting that in the most beneficial manner. If she is so foolish as to dread appearing in public when her *enceinte* condition makes itself known to the casual passerby, he may occasionally lend the moral support of his presence as escort, since a gravid woman accompanied by an obviously respectable man is never the cause of mirth and the object of coldly appraising eyes that—thanks to the conven-

tions of yesterday—she may be if she ventures forth alone. Having started going out with her husband and found that she can face strangers without confusion, even the most timid woman can continue by herself with a little judicious backing at home. If she despises the morbid attitude that makes pregnancy a thing to be hidden under a bushel until it can be trumpeted forth in terms of a breathing child, her equanimity is little hurt by the barrage of street corner stares she must face to get to and from the open.

Some narrowly conscientious women go about freely in the sunlight but feel that they are trespassing on the sensibilities of others if they attend parties, concerts, or other social gatherings, after their condition becomes evident. Here again the weight of the husband's less abnormal attitude can be a great help in getting the wife to go out and meet people, have them at the house, and enter moderately into varied forms of social life and reaction.

One of the first questions that should be considered after a woman becomes pregnant is the matter of continence. It is not true, as once was thought, that if a pregnant woman has sex intercourse, feeble-mindedness or other defect may be produced. But intercourse during pregnancy does carry definite risks.

The safest advice is that of abstinence, but it is very seldom followed, of course, because people are not constituted that way. The dangers are infection and abortion in the first three months, and infection and premature labor in the last three months.

This danger of infection is by no means confined to the venereal diseases, but refers particularly to the carrying into the vagina (or birth canal) of a non-specific infection from the bacteria that are normally found on the woman's and on the man's external genitals. As everyone has at all times

various kinds of bacteria in the mouth, and on the skin and under the finger-nails, so everyone naturally has a colony of different kinds of bacteria on the external genital organs. To introduce these into the woman's vagina and uterus brings risk of inducing a dangerous septic condition if the woman should spontaneously abort or have a miscarriage or premature delivery.

If the couple do have intercourse, the middle three months are the best time. It is essential for both persons to observe scrupulous cleanliness, and to use only those positions that minimize pressure on the abdomen. Because the cervix, or neck of the womb, is congested and twice as large as in the non-pregnant woman, the vagina is shallower than usual and care must be taken to avoid too deep penetration.

In any part of pregnancy, intercourse is especially liable to stimulate the contractions that lead to expulsion of the embryo or fetus, if it occurs during the time of a missed menstrual period. The woman whose periods have been irregular will now reckon them on a regular 28 day cycle.

Active sex intercourse is one of the most frequent causes of premature labor, and nobody knows how many abortions it produces in the first two or three months, as these are less likely to come to the attention of medical authorities.

One of the frequent reasons for postponing conception for at least a year or two after marriage is the difficulty of maintaining continence in the early years of married life. What ordinarily happens is that a young couple take some half-measure to avoid conception, fail in preventing it and give themselves up to enjoying their blindman's holiday of freedom from concern. Then if the woman aborts—or if this occurs before she is aware of her pregnancy—it is marked down to “female weakness,” and the story may be repeated.

Some unimaginative women do not even realize what is

happening when they abort, supposing they are merely suffering from an extra hard delayed menstrual period, made painful by over-work or too strenuous sports. "The night after we climbed that mountain," says one, "my husband had to get up in the night to help me, I was flooding so, but I did not understand till much later that it was anything more than a very hard menstrual period."

Even these apparently simple abortions are liable to be followed by such unpleasant sequelae as chronic backache, increased pain during pregnancy, persistent leucorrhea, infertility or sterility. Also, like any other form of physiological behavior, abortions tend to become habitual.

Therefore, any woman who has aborted once needs to take particular care to avoid all predisposing factors in later pregnancies, especially at a corresponding time in the gestation. If abortion becomes a habit, she may need to spend all the missed menstrual periods quietly in bed, besides strictly limiting all her activities throughout the entire nine months.

If the husband—or wife—is very dependent on frequent sex intercourse, pregnancy is a problem. Women are apt to be quite sensitive during this period, and any suggestion of lack of affection they feel keenly. Yet it is almost impossible for a young married couple to do much in the way of expressing their feelings for each other without being led into sexual excitement that results in nerve-racking tension.

It is therefore up to each to cooperate with the other in avoiding situations known to lead to stimulation. A physically active out of door life is helpful, as are all interests that lead away from sex matters.

In many women sex desire may be diminished during pregnancy, either physiologically, perhaps as a result of endocrine changes, or psychologically, because of a new emotional focus. In this case they may lose all interest in coitus, and any sug

gestion along that line is then met with very poor success. But men get no help from the impending event, and if worried over it, may even be inclined to crave sex contact more than ever, as a means of getting relief from anxiety.

Some women experience markedly increased sex hunger during pregnancy. A few are so intensely sexed at this time that they almost border on mania if long unsatisfied. These can get some relief from prescribed medicines. A temporary, superficial anaesthetic may be applied to the clitoris. When sex tension causes insomnia this may give relief that will last long enough to permit the woman to fall asleep.

After childbirth it is usually four to six weeks at least before the woman should resume an active physical and sexual life, depending upon what the doctor found at his final examination.

A modern interpretation of the dietary needs of the pregnant woman is important, both for the sake of the nourishment of the intra-uterine life and in order to keep up the strength and to keep down excess weight of the mother, that there may be no unnecessary interference with her pleasure in ordinary exercise nor with her performance in parturition when her time comes. Superstitions in regard to the gravid woman's diet still prevail in many places, from the saying that "A pregnant woman must eat for two," which is frequently used as an excuse for foolish over-indulgence in the one pastime that seems to be left open, to the unreasonable prohibition of definite foods, a list which is likely to be extended until a properly balanced diet cannot be obtained.

It does not do, however, to decide for oneself what are superstitions and what are not, but they need be re-interpreted in the light of modern science, as some of the old-time sayings are the fruit of bitter experience. "A tooth for every baby" bears testimony, not to the inevitable loss of one's

teeth, but to the need of a diet that allows for the calcium requirements of the unborn child.

There is a great tendency among women, once they become pregnant, to lose all regard for their figure. Perhaps they have been dieting strenuously beforehand and they now look upon this as an opportunity to indulge themselves, not realizing that it is more difficult to lose weight than to gain it as this time.

Most doctors give twenty-five pounds as the outside weight gain, and generally recommend that the woman keep somewhat under this figure. We do know that it is not desirable to get too fat, and that a woman should go in training for this event, just as for any other form of muscular activity. On the other hand, it is desirable for the woman of normal weight to gain a certain amount to insure the proper nutrition of the child before and after birth.

The teeth are very apt to get bad during pregnancy. The doctor will probably prescribe calcium in some form and probably cod liver oil, and it is essential that these be taken both for the mother and the child.

All the essentials of a well-balanced diet are easily obtainable in any locality; however, if one did not take pains, the diet would not be likely to contain all of the essentials in adequate proportions. This is because of personal likes and dislikes, and because we usually think of food in terms of the energy-producing elements, rather than in terms of the mineral salts, and accessory factors, such as the vitamins.

A good general rule to follow is: meat once a day; an egg once a day; sea-fish once or twice a week; liver once a week; one leafy vegetable at each meal; 2-4 glasses of milk a day (skimmed or buttermilk, if gaining weight too rapidly); one glass of orange or tomato juice daily; to this should be added some form of yeast, preferably brewers' yeast. This diet would

have all the essential factors, but if it cannot be tolerated, calcium can be taken instead of, or in addition to, milk; cod liver oil for fish; iron in addition to the leafy vegetables and liver; and such other changes made as the physician finds necessary in any individual case.

Women often note either excessive sleepiness or unusual wakefulness not only during the first three months but during the entire pregnancy as well. A certain amount of both could be considered normal. Some notice disturbed sleep and dreams. This is quite terrifying but has no significance and is not foreboding.

All the troubles that any woman is subject to she is apt to find exaggerated during pregnancy. Her mental attitude may change and these troubles may be aggravated or discounted. It is quite important that she maintain as even a keel as possible because her condition requires such.

Every system in the woman's body undergoes changes and these may be for better or worse, according to whatever factors ordinarily influence the person's health, plus the effect of the pregnancy on that particular woman. Some women improve in health, some are changed for the worse during pregnancy, and many are just about as well off as before, being better in some ways, and not so well in others.

How much of what happens to a woman during her nine months' novitiate as a mother is physiological and how much is psychological in its origin is hard to tell. Certain happenings like the disappearance of the menses in the early part of pregnancy, quickening at the end of four-and-a-half months, and shortness of breath in the later months are clearly physiological.

Other symptoms, such as the "morning sickness" or nausea of the first three months, are not so understandable. Ap-

parently a temporary dysfunctioning carbohydrate metabolism exists, perhaps as a result of normal physiological changes. Why this does not trouble some women, is moderate enough to be little more than a nuisance in an equal number, and is a real problem in the rest is a debatable question.

The condition can be somewhat prevented, and alleviated when it occurs, by a diet rich in carbohydrates. Mental stability at this time is most important, as the nervous element plays havoc with the person who tends to vomit.

Like the shell shocked soldier who was not lacking in braveness but only in insensibility to the horrors of war, the woman who develops a psychic protest against pregnancy to the point of an alarming inability to keep food down is no moral weakling nor is she necessarily an unwilling mother, but she may be the victim of excessively powerful inner conflict between the antagonistic desires every woman feels toward and against the having of a child. Only the very youthful or very simple female could hail with unmixed delight the knowledge that she is to know in her own person the joys and pains of childbirth.

Few have grown up without reading or hearing weird tales of the delivery room or unattended home labor of real or fictitious woman-persons that would make the hair of any male rise in spite of his comfortable realization that such can never be his lot.

As far as a basis of fact goes, the tales of exceedingly difficult childbed need none; they are the more sure of a ready hearing if they leave their facts behind them. Forced to square with the facts, most of them would trim down to something like this: the woman who, like Sakajawea, the Indian "bird woman" who led Lewis and Clark through the most dangerous part of their expedition, has had no medical atten-

tion in the early part of pregnancy may have some condition which should receive medical treatment either before or at the time of confinement.

The frontier woman and the modern woman whose sophistication extends only so far as the lay-out of hands at the bridge-table, correct dress and table appointments, but does not include any understanding of the field of medicine in relation to pregnancy, and the woman who feels that she cannot afford a good doctor (though she may spend freely of time and money on an embroidered layette with all the fixin's), and she who is afraid of all forms of medical science, thinking of a hospital as a place to go to die—all types of women today and yesterday who have lacked adequate medical attention during pregnancy and at the time of childbirth, have indeed run risk of encountering difficulties with which they could not easily cope single-handed.

The white men gave Sakajawea such herbs as they thought might help her, when she had been in fruitless labor for some hours, and again after several hours they dosed her, with the final result of a quick and safe expulsion of the child. Always there have been skilful medical men or women gifted at least in confidence in their own powers to help a slow delivery.

But today, when reliable estimates of all the organs of the body can be made, with modern knowledge and means, so that emergencies can be met, it is no idle boast of the obstetrician that, "If it is possible for a woman to become pregnant, she can be safely delivered."

In the recent past it seems to have been true that few imaginative women went through their first pregnancy without half-believing they would die in the ordeal. "I wrote touching letters to my husband and the unborn child, in case he

lived," confesses with a smile the mother who had such an easy time she can scarcely wait to try her luck again, to get a playmate for the firstborn. "I did up all my Christmas presents in July before Junior was born in August," says another, "because I felt sure I should not live." Others who will not admit even to themselves their fears are exceptionally busy setting their house in order and leaving undone nothing that should be done in case Aunt Maria has the unpleasant job of trying to bring up a motherless baby.

Perhaps the next generation of mother-people will grow up with as little fear of motherhood as we today have of the various plagues that so frightened our forefathers. But meanwhile the woman of today still carries within herself the old and the new conditioning toward putting on the crown of motherhood. For some this is accentuated by the modern girl's dread of losing her hard-won freedom of individuality if she must tie herself to the care of an immature life before she has well begun to taste the flavor of her own independence. So much has she heard and read of the rebellions of women in past generations who hated the ties they could not break, that she is apt to feel in the early years of her maturity a terrific revolt from the thought of being herself about to settle down into the dull traces of mothering a baby.

If pregnancy does not too soon follow marriage, this woman is likely to do a little emotional growing up beyond her first bare achievement of the trappings of maturity, and reach the place where she will demand the right to have a baby as a further means of "expressing her individuality." Or she may be the unfeminine type of woman, whether because glandular imbalance or manganese deficiency or psychological trauma or what not prevents her experiencing typical feminine reactions, who can never enjoy children ex-

cept in the arms of another person and would gladly bear them if only she need not bother with them afterward except as pals when they are old enough for that.

Some women who psychologically protest against their first pregnancy are spoiled children grown big who bewail the idea of taking second place in their new home to anything more taxing than preparations for another party or the doing over of a room. This type is sometimes so matured by the experience itself, in spite of her objection to it, that when she finds her doctors anxious to relieve her of her burden lest she become dehydrated, she right-about-faces, and determines to have the child whether the powers that be say so or no, even though she still has to endure such thoroughgoing nausea that she is a hospital case for weeks.

The whole business of having a child is complicated and nowhere more so than in the emotional reactions of the women concerned. Seldom are their most perplexing motives clear to themselves. As a matter of fact, the woman who can tell herself unflattering truths without blinking is not likely to have to seek refuge in a toxemia of the psychologically induced sort. She who has such impossibly high ideals that nobody could live up to them is the one who is more likely to have to run away from a situation no human being could endure, by emotionally responding with such protest that the body acts out her feeling as a pernicious vomiting.

In these cases the woman's distress is added to by her anxiety lest her virtual starvation handicap her child by interfering with his minimum requirements of nourishment. On this score she can relieve herself of worry, for the outcome is a one hundred per cent proposition. Either the woman will abort or have to be relieved by a therapeutic abortion, or the child will proceed normally to complete development, for always the embryo or fetus will take what

it needs from her reserve supply and let her run short.

By the end of the third month these early toxemias usually wear off, whether in part from the mother's learning to accept her condition without protest, or entirely because of some new physiological factor such as the forming of the placenta, which occurs at this time. Perhaps the whole thing is more physiological in its essence from the beginning than is yet understood.

At any rate, no woman suffering from a toxemia due to stubbornly continuing nausea with persistent vomiting that prevents the keeping down of any appreciable amount of food or water in the early months of pregnancy should blame herself since blame prevents improvement. The emotional background of her state is as far beneath her direct control as is the indifference or interest with which she met a particular new man in the pre-courtship days when her chief interest was broadening her circle of men-friends. The important thing for the nauseated woman to do is to re-condition herself so as to enjoy the enterprise she has embarked upon.

CHAPTER IX

LATER PART OF PREGNANCY AND CHILDBIRTH

THE middle three months of pregnancy are, from every point of view, its best part. The early psychic and bodily adjustments have been made. No new disturbances are due to arise. Accidental loss of the fetus is rare in the fourth, fifth and six months. In a first pregnancy there is as yet little alteration in the figure, and in subsequent pregnancies the woman is experienced enough to be adept at concealing her rotundity.

A sense of physical well-being and emotional content is characteristic. Some women feel better than ever before. The only "out" to this is that they may cease to be moderate in work and recreation and forget to slow up at the times of the missed menstrual periods. Routine visits to the doctor at least every two or three weeks are none the less important, that he may keep constant watch of conditions.

The last three months of pregnancy are the time when the woman feels that she is indeed gravid, or heavy. She cannot help being impressed by the change in her figure, is forced to realize that she is more awkward in getting about, and has to admit that she tires more easily on exertion.

The permanently disfiguring scars on abdomen, hips, breasts, and thighs, called striae, which are caused by very rapid enlargement, can be minimized by lightly rubbing sweet oil into the skin when there is the first sign of tension. Un-

treated, striation occurs to such a slight degree in many women, as not to be noticeable; in others it is pronounced.

Quite often during pregnancy there is pressure which brings about circulatory changes. One may notice varicose veins and swelling in the lower extremities. Women wrongly think when the veins enlarge that one may break at its head. Minute capillaries may become plainly visible and are sometimes wrongly interpreted by the patient as ruptured blood vessels. This is not true in the strict sense of the word and it does not signify that the person is apt to have apoplexy. The aching of the legs due to varicose veins is readily relieved by rest, with the feet raised, and proper bandaging.

Wearing low heels, and possibly an abdominal support, especially if the person ordinarily wears a girdle, will somewhat relieve backache and general fatigue. Frequent change of position helps the stenographer and clerk and all workers who must sit or stand for any length of time. A few minutes spent lying down in the mid-morning and mid-afternoon are a valuable aid. The house-keeper, especially if she is already burdened by the care of other children, has to plan to rid herself of all unnecessary tasks, that she may have time for extra rest, and strength for out of door recreation.

In the matter of sufficient rest, the husband may be a better judge than the wife if he notices the increased irritability that indicates over-fatigue when she has been carrying too strenuous a load of work or play. Unless overcome by fatigue, some women can always think of something more interesting to do than to lie down, and at the time when fatigue does overtake them, they generally manage to be involved in some urgent activity, such as getting supper or catching a train or preparing for imminent company, so that rest seems out of the question. The wise husband will use his influence to get his wife to plan differently another time, resting before

an arduous spell of activity or eliminating the frills that turn a short, easy exercise of skill into a burdensome duty.

Substituting fruit, milk or cheese, and crackers for made desserts and serving no food that calls for frying or elaborate preparation reduces the time and energy spent in cooking. Table service may be simplified by competing to see who can use the fewest dishes in approved camp style, and letting each person clear away his own. Husband or children may gladly share in doing the night dishes, unless these are so few they can conveniently be left till morning.

The idea of camping out, which cuts housework to a minimum, can be applied in every part of the home, if one is doing all the work oneself. Entertainment can be of the simplest. Cleaning need not hit the high spots—not because there is any basis to the old saying that a gravid woman should not raise her arms above her head, but to prevent the mischance of a fall, and to save time and strength for out of door exercise or relaxation. Sewing, laundry, and general housework that are done only because they are the custom or to impress other housekeepers, and not for the comfort and pleasure of one's family and friends, may well go by the board.

Not the woman who can drive herself to accomplish as much as ever, but she who is so poised as to be able to discriminate between essentials and non-essentials, finds leisure for friends and fun. She it is who retains her charm in spite of all obstacles and keeps the sense of proportion that makes her a winsome companion.

No woman who is constantly worn out is at all attractive to herself or anybody else. Instead of gaining sympathy she is more apt to lose it.

A few cheerful-looking house or sport dresses and one or two attractive afternoon costumes perk up anybody's spirits,

wearer's or onlooker's. Skilful makeup was never so needed, to divert attention from figure to face.

Most men are very solicitous and tolerant. Something very fine and protective in them comes out, and it should. This business of being pregnant is not the easiest thing in the world. But women keep on having babies, insisting on a second and a third or more in the face of limited strength or low finances.

In his counseling, the husband needs to look out for simulated fatigue appearing always at a time that will let the woman out of an unpleasant duty or focus the attention of outsiders upon her. Some men are forced to realize this perfectly, though their wives may not be aware that their simple attempts at pathological domination are seen through. The woman who arrived at a friend's house to meet out-of-town guests at dinner, only to retreat to a darkened room and throw herself with much complaining upon a couch, was rewarded as she had expected by hearing her old and new friends commiserate her, but what she did not hear was the whispered word of her husband, "If you don't notice her, she'll be all right in a minute, but as long as anybody pays any attention she will keep on like that."

During pregnancy women are especially responsive to sympathy and it is quite important that husbands realize this fact. No woman can ever completely forget the thoughtfulness, consideration, and desire to help that her husband shows—or fails to show—during this time. It is extremely wise that the pregnant person should also exercise these qualities. She should be granted extra privileges and be spared many things that the non-pregnant woman would meet, but it is up to her not to become too demanding as a result of all this coddling.

The daily conduct of a person around the house, her at-

titude toward her older children, toward people coming in and going out, and towards her husband, reflects back on her, both by influencing the attitude of others toward her, and by solidifying into habits that easily become lasting traits. It may be a great temptation for the woman who has never known illness or had much pampering to make the most of the solicitude extended to her, but if she allows it to go beyond reasonable bounds, the husband will sooner or later wake up to the fact and have the uncomfortable feeling that he has been made a fool of.

Some women take so happily to the thought of being an invalid that they make much of every symptom as it comes along and play upon the sympathies of husband and bystander to capitalize their condition as a means of holding the center of the stage or gaining extra privileges. This may be due to self-pity or other persistent emotional immaturity like the crybaby attitude of the small child who gets attention and petting in that way. Sometimes it is unwittingly encouraged by the husband, who mistakenly thinks his role as protector of his pregnant wife should extend to treating her like a spoiled child.

An over-sympathetic husband can exaggerate the incidental unpleasantness that a woman experiences during this period. He may worry so much over all possible but improbable contingencies, that he detracts from the joy of the occasion.

There is perhaps no time when a woman needs less commiseration than during pregnancy, for then if ever she is likely to be emotionally self-sufficient in the completeness of her absorbing role. Having a baby, like earning money, is tangible proof of one's validity. It gives an enormous sense of achievement. The traditional ennobling of motherhood makes one feel oneself at last amounting to something. Pregnancy removes one's worry over the futility of life; it must

be worthwhile if all this effort is to be made to pass it on.

Like eating, sleeping, working, fighting, sexual intercourse, and most of the other major human pursuits, pregnancy is very amenable to the influence of emotional states. Of two women with comparable physiological conditions and similar environmental facilities, one will be happy and "feel well" and the other be unhappy and "feel badly" just because of the way they take their situation.

Medical consultation is of course necessary to help a woman given to optimism to be able to tell whether she is driving herself to keep up when she should be in bed, and another, inclined to pessimism, to discover that she is moping and "saving herself" when she should be getting more exercise to keep up her muscle tone and general health and morale.

The toxemias of the last three months of pregnancy, of obscure origin sometimes connected with kidney trouble, are preventable and remediable. The symptoms of their coming can be detected early in pregnancy by a rise in blood pressure, albumen in the urine, or edema, which is a bodily swelling; and treatment begun at once will check them. With proper care from the beginning, these toxemias will not develop. Allowed to proceed to full term labor, untreated, these are the cases that furnish the material for lurid tales of the horrors of childbirth, as the woman is likely to develop convulsions.

As in any other field of medicine, one has only to find out what happens when a person neglects all the ordinary warnings of ill health or abnormal happenings in a silly attempt to be "brave," to hear ghastly tales of dire results. Let a cut finger that does not heal aright go without proper attention until the fore-arm is swollen, and you will get some idea of the way childbirth has been penalized for the carelessness and ignorance of well-meaning people.

Let babies be as carefully planned for and their coming into the world as diligently watched over by a well trained expert, as the designing and building of the brick or wood or prefabricated house in which the prospective parents live, and childbirth will perhaps in time become in conventional thought little more of an ordeal than is house-building or any other major undertaking.

As a general thing, it is much better for a person to go to a hospital to have the baby if possible. Opportunity for consultation is at hand and facilities for meeting any contingency that may arise for the mother or baby. Then, too, the costs are now so scaled in most localities that the expense of home delivery and hospital delivery is practically the same. Counting the nursing, housekeeping, laundry, food supplies for a ten day stay at the hospital, there is usually not over five or ten dollars' difference in cost. Of course this does not allow for a private room at the hospital, but it does make available the best equipment and instant medical attendance.

A maternity hospital, or at least a separate hospital unit for maternity cases, is the safest place for the confinement. If a home confinement is unavoidable, careful directions for the necessary preparations and supplies should be obtained from one's doctor and all arrangements made before the end of the sixth month, in case of a premature labor.

Women are showing an increased interest in the mechanics of childbirth. It gives them something to talk about but it also gives them a chance to have the spotlight focussed on them and sometimes the truth is not strictly adhered to in an effort to outdo the story told by their bridge partner.

The woman who loves to dilate on the horrors of childbirth, like the writer of gruesome tales in fiction, finds this a cheap way to get a big thrill. The human tendency to ex-

aggerate makes one delight in narrating the unusual, and making it more so. The classic definition of "What is news?" illustrates this. "If a dog bites a man, that is not news; but if a man bites a dog—that is news." The ninety per cent of humdrum, eventless deliveries get little notice because they are not news; the ten per cent of unusual ones, whether startlingly easy or extra hard, get all the attention.

If women could stay away from bridge parties during the time of pregnancy, they would be saved much misinformation, but, like cattle going to a salt lick, they rush to hear about women who had miscarriages, or had a hard time in one way or another, how many stitches had to be taken after the baby came, and every horrible experience anybody ever had. They lose sight of the normal.

Some women take particular delight in rehearsing abnormal cases. They enjoy in retrospect their experiences, take a sadistic pleasure in recounting the most unattractive things to make people squirm. It is to be expected that such women do not hesitate to enlarge upon their facts to impress a gullible audience.

Fortunately most women learn to discount such information and by reading and conversation with the proper persons they find out that pregnancy is not a fatal disease and that there is little excuse for unusual instances, most of which could have been avoided under proper care.

The woman who has no special quirks to her pregnancy reactions is in for a new challenge which will impress her as a big adventure if she takes life that way, and in any case as a maturing event.

The birth experience should be approached as another experience with the added thought that here at least is one condition where there is a finality. It is not an ordeal that is long-drawn-out but rather a temporary inconvenience and

pain which is justified many times over by the compensatory results.

People hear a great many things in regard to what happens at the time of delivery. A reputable doctor will promise only that he will do to the best of his ability. A woman who seeks a man for painless delivery is apt to be disappointed. One may wonder if something else is being sacrificed, if too single an eye is kept on the problem of painlessness. However, there are facilities at hand for minimizing the pain of childbirth, and justly so. These methods are generally known to most doctors. So much can be promised and no more. A woman's good sportmanship is relied upon to carry part of the load. The compensation is usually worth a few hours' inconvenience.

The pains of childbirth vary, but follow a general schedule. In the first stage, which lasts from 6-18 hours, the sum total of pains is usually 1-2 hours; very seldom does a woman experience pain at this time for more than 30 seconds out of each 10 to 15 minutes and these pains are generally mild. The second stage, the active, expulsive part of childbirth, lasts from $\frac{1}{2}$ to 3 hours, and its pains take from 45 to 90 seconds, every 2-5 minutes.

The third stage, from the time the child is born until the afterbirth comes out, varies from a few minutes to several hours, and should not be hurried unless there is excessive bleeding. There is usually only one pain, not severe, with the expulsion of the afterbirth, and this generally lasts $\frac{1}{2}$ minute or less.

The fear of having an unusually hard time is occasioned more by the person's frame of mind than by the facts. Most worries are groundless. One should take a few minutes to go into them, as it does not disturb the doctor any and puts one's own mind at ease.

You cannot tell by the appearance of a person whether or not they can bear children easily. A person's early life has a great deal to do with their bodily conformity.

There is a popular belief that people who are very active physically have an easy time at childbirth. That is not necessarily true. The person who is notably athletic may have as hard or a harder time than the average person.

The true feminine type of person has an easier time. Her attitude is different. The harder person welches before the resigned type does. The athletic type jumps in, has pains and pulls, and if the delivery is not forthcoming, she is apt to go to pieces emotionally. Women indulge so freely in all forms of athletics that their skeleton has more nearly approached the male type—the shoulders are broader and the hips narrower. We find in increasing number the flat, male type of pelvis which is bound in some way to influence childbirth. Persons who think the more exercise they take and the stronger they build their muscles, the easier it will be to have children, are usually incorrect. Over-development of muscles, particularly of the perineum and around the pelvis, is a disadvantage.

Civilization is making woman's life more complicated. Women's athletics affect their figure. The broad hipped, narrow-chested woman is diminishing. No clothes are made for her. We find only the masculine figure and build. With that boyish pelvis go many headaches for the obstetrician. Man's pelvis was not made to have babies. The modern woman's frank consideration of reproduction has been fine, but with their broader mind has gone a contracted pelvis.

The advantage of modern over primitive woman in pregnancy and childbirth is apt to be forgotten. Too often the old story of the savage who delivered herself behind the sage bush and later caught up with the tribe is recounted, not

taking into consideration the number of women who remained behind the sage bush.

Anthropologists tell tales of pre-literate women being in labor from three to five days. If a modern woman is properly looked after she will retain her figure, charm and health, as women under primitive conditions did not. Adequate care before, during and after the period does insure health, freedom from pain, and the figure.

Queen Victoria, much advertised of late as keeper of the status quo, broke the taboo placed by men of her time on the woman in labor. When it was considered seemly that all women should expiate in childbed the sin of Eve, grave men and true felt it their duty to refuse the benefit of the newly discovered anaesthesia to every daughter of Eve in her hour of agony. But the prolific Queen thought otherwise, had her way and established a precedent by enjoying an almost painless labor at the hands of the pioneering Scotch physician and anaesthetist, James Simpson, whereupon she knighted him and the church excommunicated him.

Nowadays the pendulum has swung the other way, and there is some danger of catering too singly to the hope of painlessness in the conduct of the delivery. Husbands, understanding little of what it is all about, recoil from the thought of any pain for their wife, and try to get the doctor to make more lavish use of anaesthetics than his sober judgment considers safe.

He, and not the excited, uninformed father-in-the-process, is the one to decide how far the pains of the parturient woman can be alleviated in the second stage of labor without risk of losing her necessary cooperation or possibly suffocating the unborn baby.

During labor it is most important that the husband-father does not force the obstetrician into doing something against

his better judgment. The doctor who is selected should be trusted implicitly. Any insistence on the part of the father may warp his judgment and push him into becoming meddling.

The present emphasis on short, easy labor is in keeping with the pleasure philosophy that characterizes modern life. People don't expect hardships, difficulties, have not been brought up to endure but to do. Impatience is the trait of the age.

The reasons for not hurrying a labor are real enough. Unnecessary interference is productive of needless danger to both mother and child.

Husbands even urge the attending physician to hasten matters, "Take the baby," "Do something"! Well the doctor knows the advantages for mother and child of a natural birth, guided and assisted by him, but hurried on or interfered with only when objective judgment finds that wise.

It is far safer to use anaesthetics in a hospital than a home delivery, since a trained anaesthetist can supervise their use, and instrumental interference, when necessary, can also be turned over to a specialist who will be within easy reach.

Most women like to feel that they are helping in the birth process, but there are as many different reactions as there are women.

"I got along pretty well," said one new mother to another, "my sister had a baby last year, and she told me to shut my mouth and work." Across the hall the soprano screams of a frightened young woman attested to somebody else's protest against the whole business of becoming a mother.

Farther down the corridor an energetic middle-aged primipara (a woman in her first labor) was happily walking up and down the hall in the intervals between pains to make

them more effective. A little later a thirty-year-old woman roared once, after summoning an attendant because of a few minor pains, then abruptly gave birth to her second child.

Many women scarcely mind the "pains" in the first stage of labor, either finding them only slightly more severe than the menstrual pains of adolescence, or feeling them as hard muscular contractions, unaccompanied by pain. In the second stage, these women may be so keyed up by eager excitement that they are loath to miss any part of the experience. Hardy souls even try to get the doctor to promise not to use any anaesthetic, but that would scarcely be a safe promise to make, lest it be necessary in order to slow up a too rapid delivery, for the sake of both mother and child.

Within a few hours after the delivery some women are already enthusiastically looking forward to their next pregnancy. Others, though slower in begging for a repetition, are no less eager once they get ready for it.

Abdominal binders are beneficial after childbirth, provided that as soon as possible muscular exercise is taken, under supervision; if not, they are harmful, for although they give relief, it is a disadvantage to depend on them instead of making the muscles do their work. Generally passive exercise can be had, while in bed.

The person is usually examined on leaving the hospital and certainly at the end of a month to six weeks, at which time minor complications and troubles are prescribed for, or are corrected.

CHAPTER X

WIFE AS MOTHER

THE two sides of a woman's nature, as mother and as mate, have warred for ascendancy from the beginning of her career as woman. To win her husband she had to put forward her mating side. To want to marry him she may have had to be swayed in part by her impulse to mother him.

"How did you get that headstrong girl to marry you so soon, when she swore she would not give up her freedom for any man?" asked an old friend of the bridegroom.

"I invited her to dinner at my boarding-place," replied the canny suitor; "and Mary said she guessed she'd have to marry me to give me decent cooking."

From the day she first wants to be a mother, the woman knows the unlike attitudes of mother and of wife. In contemplation of the role of mother, she feels wifely longings drop away, as antagonistic yearnings for maternal satisfactions fill her being. This may be before she marries, even before she picks her man. Most likely, it is first strong before she is aware of any mating urge, in the pre-adolescent years of her greatest identification with her own mother.

The girl who, at eleven or twelve, spends her hard-saved money on a beautiful new doll, or takes great pleasure in mothering small children of the neighborhood is probably "cut out to be a mother." She may never arrive at motherhood, for she may be lacking in the qualities of a mate.

In other words, her psycho-sexual development may never

make the grade from mother-yearnings to wifely longings. Not, perhaps, that she would have refused marriage, had it come her way. She might gladly have accepted that estate as a necessary evil, incident to the greater good of motherhood.

But no man would ask her, so plainly was the narrowness of her spirit writ in her face.

"She is too good," said one of the unattracted males, trying vaguely to explain why a certain girl who was more motherly than comradely in suggestion got no attention from marriageable males.

If a girl keeps a nice balance between her mothering and mating urges, so that she gets safely married, she can satisfy some of her maternal impulses in taking care of her husband. A moderate amount of mothering he will enjoy and profit by. Too much will either annoy him or spoil him for everyday living, so that he wants always to be treated like a pet child.

With the coming of pregnancy, the wife has to reconcile her leanings as wife and as mother, in earnest. If she has not been doing well by her wifely role, she may run heavily to the part of mother, to prove that there is something she can do as it should be done or because that is where all her talents lie. The successful wife, also, concentrates for the time being on her new job as mother.

The difference between the woman who adds to her happy wifehood the new role of mother, and she who found no contentment as a wife—and brought her husband none—so now must rush to retrieve her reputation in the new line of motherhood does not appear on the surface. No outsider, perhaps, could tell which woman is adding a new position to one she has already learned to fill acceptably, and which one

is slinking out of a failure in her prime job into a substitute position.

But time will make apparent to all the end of the story. The unadjusted wife who ekes out her days as a mother is going to pay less and less attention to her husband, save as an obligation and means of support. In the years to come she may even be calling him, "Daddy," and he will call her, "Mother."

The other woman, who has already become a successful wife before entering motherhood, has a different proposition before her. She must consolidate the opposite roles of wife and mother, so that, though now one and now the other predominates, temporarily, neither is long able to submerge the other.

First, in the days of pregnancy, the unwifely mother will already be conceiving of herself as so completely the mother rather than the wife that she will be little concerned with her husband's needs in comparison with her own desires. As the container and protector of the new life, she will during this period almost worship herself and delight in living for her child alone.

The other mother, she who is first a wife, and secondly a mother, will be troubled many times to know how to compromise the needs of her two responsibilities, her husband and her child. But never will she be indifferent to the wants of the man. He may have to take second place at times to the needs of the unborn child; he is sure that, in the main, the first place in his wife's affections and interests is his.

After the child is born, both mothers, the wifely and the unwifely, are alike in having to pay most attention to the infant for the first few months, until it gets a stronger hold on life, and they have learned to tend it with more than a

beginner's fumbling concern. Even now, the wife who holds her husband dear will depend on his continuing affection at least as much as on the wee one's well-being for her content.

Being wanted is the strongest bid that can be made for anyone's affection, and the husband who knows himself needed by his wife cannot feel too intensely the father-child jealousy that sometimes widens the breach between masculine and feminine interests begun by the starting of the new life. It is a shock to many mothers to find that a husband can do less than adore his wife in her new role of mother, but that is because their ideas have been formed by art and literature more than by observation of real life.

The living husband, no matter how eagerly he looked forward to the coming of the baby, sees himself pushed aside by the rapacious brat. Morning, noon, and night the mother waits on the baby, and when she is not doing something for him while he sleeps, she is probably talking about him, or, worse, thinking about him so that she pays little attention to what her husband is saying to her. If a woman of any imagination will put herself in her husband's place, she will see that his feelings are as natural as hers.

The strategy of wise mother-wife-lore at this point is to enlist the sympathies of the husband by the simple process of letting him also succumb to the appeal of the helpless infant. No baby is so attractive as the one that learns to smile at you. Even before the baby can smile, if he associates your presence—whether recognized by manner of handling, or by the scheduled routine into which your coming fits—with a feeling of comfort, his howls cease when you come near.

Get the father to feed the baby once a day, if that can be managed. Nursing mothers are sometimes advised to have the baby given one bottle a day, usually in the afternoon, to

let the mother off duty, and teach the baby to drink from a bottle. If convenient, the father could feed the baby his bottle feeding, in the late afternoon or evening, to give the mother freedom—and, more especially, for the sake of getting acquainted with the child.

If this cannot well be managed, the father could be the one to turn the wee infant over, before he is old enough to alter his own position when he gets tired of lying as he was put. The ambitious father would crave the chance to pick the baby up in the morning and freshen him up, ready for his first feeding. Mothers seem to feel that they are the only ones who can handle a small baby, quite forgetting how awkward they were at it, in the beginning. Fathers, given a fair show, are generally clever at getting a baby into his clothes, and often think up new ways of doing it that save time and trouble.

The usual father-child picture in the first few months is apt to be one of intimidation and ridicule on the part of the mother. "Don't do that—you'll hurt the wee precious!" when the father's sure hands are less liable to drop the baby than her own invalid hands, when she began baby-care, on her return home from the hospital. Or she laughs at the huge man, looking so awkward in trying to handle a tiny baby.

Men of assurance do not mind these rebuffs, but keep right on making friends with the baby. Lesser men are driven off.

It takes time to get accepted by a small baby. Unless one is a part of his hazy recognition of the routine that culminates in the comforts of dry clothes, a full stomach, and relief of any distress, it may be weeks before one means anything to the little monarch. But well the tiny baby loves to be lifted from his crib and held upright against a firm shoulder when

sleeping-time is over. And in many other little ways, the interested man can become associated with the baby's growing perceptions of comfort.

The man who does nothing for his baby until he has to when the infant is suddenly bundled off onto him, while the wife goes out or is sick, is likely to resent being howled at in spite of everything he does. Then when the wife comes back, the infant stops as if by magic. And the tactless woman probably says or implies that *she* understands babies; she knows how to comfort them.

The difference between the husband and wife, when this happens, is that the child has been conditioned to respond to the mother with the expectation of comfort because she has so often been associated with its coming. No such conditioning has been built up toward the father who has kept his distance from the child. Therefore, the child yells at the attentions of the one, and stops at the first sign of the presence of the other.

It is an advantage for the husband to get on good terms with the baby, since the little fellow then has a chance to win his way into the affections of the father at an early date. The longer this status is put off, the harder it is to make it a reality.

Also, the husband who has himself become enamoured of his young offspring can understand in some degree how his wife feels, and will be ready to make allowances for her, when otherwise he might have felt that his nose was hopelessly out of joint.

It is hard for any woman to realize how hard the long period of her pregnancy and subsequent confinement is for her husband. If he so much as suggests the idea, she is likely to scoff at him, "Well, what do you think it's like for me?" Should he ever seem seriously ill, or one of the children,

she will learn that it can be more nerve-racking to watch a loved person in difficulty and possible danger than to be the central figure in such a situation.

Now that his wife is herself again, the man is naturally in a hurry to get their comradesly association going once more. That she should always be too tired or sleepy to want to go out with him in the evening, or too engrossed with the baby to listen with more than half an ear to anything he has to say to her, seems rank injustice. More, does it not mean that she is tired of her husband, and like any dumpy old middle-aged woman, cares only for children?

Panic-stricken, the husband who thinks himself in the process of losing his wife to his child does his frantic best to win her back. Not seeing why he is so excited, when they have a life-time before them, the wife is apt to stick close to her determination to take her baby-tending hard. She may even have hurt feelings to think her husband can be so "selfish" as to put himself before the baby, not seeing that it is she who is selfish in trying to keep the baby to herself instead of sharing him with his father.

On the other hand, no man can easily realize that for many women the hardest part of the whole business of becoming a mother is the convalescent period, when, herself an invalid, she must take all the care of a far more helpless patient, who is scarcely acclimated yet to this world. Eager to be up and doing, the new mother is surprised to find her strength suddenly leave her before she has half-finished bathing or dressing the baby.

"The hardest thing I ever did in my life," said a graduate nurse whose motherhood preceded her hospital training, "was giving my baby his first bath. I thought I never would get through." And most mothers who had only household help they could not or dared not trust the baby to, in the first

days of being home from the hospital, will smile in knowing agreement.

"Junior always had his bath at night," reports one wife, "so Bill could help me with it. Very soon, Bill was doing it all himself, and loving it. The baby liked his father's way of handling him better than mine, because his father never let him slip."

If there is a 2:00 A. M. feeding, the husband who will get the baby ready for it and put him back in his crib afterward can be sure this particular office will never be forgotten by his wife. Anything the father can do to relieve the mother will hasten the time when she can begin going out again with him, and will also solidify the tenuous emotional attachment between father and child. The tender feeling out of which love grows is evoked by the doing of necessary services for the helpless infant.

The wife, on her side, will not put off resuming her active interest in her husband's affairs, even though she must begin in a very small way, and only gradually increase the amount of time and attention she can give him. She will make a point of steadily enlarging her response to her husband's needs, until she is filling at least as large a place in his life as before the advent of the baby—or if that is not possible, she and the baby, together, should occupy a sizable share of the man's interests.

If husband-wife adjustment in the early weeks and months of parenthood were all that was at stake, it would make little difference whether the young mother did or did not keep a fair balance between her roles as parent and as wife. But the history of unhappy and indifferent marriages, as well as of happy ones, shows that a breach at this point is easier begun than ended. Conflicting interests are aroused, and if there was already any lack of genuine cooperation in the

marriage association, a further division of sympathies in this period creates more disharmony.

Bigger than the risk of outward marriage failure, if husband-wife adjustment gives way altogether to the woman's satisfaction with herself as a mother, is the devitalizing of the original association as its one-time purposes are forgotten. This may not seem to the woman who is more inclined toward motherhood than wifehood any great disaster.

But the chief sufferer, in such event, is the child. No human being is so surely doomed to unnecessary emotional handicap as the child whose mother seeks all her emotional content from him. Even in his first year he is being conditioned, by her over-affectionate caresses and too-constant attendance, toward too much dependence on her. Mother fixation is the goal toward which he is being trained, by way of many undesirable characteristics, such as excessive selfishness, timidity, laziness, and conceit, with the later end-product in adult years of exaggerated inferiority feeling.

This does not, of course, all happen in the child's first year, but the process starts then, and already at this early stage has some harmful effect on him, as evidenced in the spoiled infant who habitually cries for attention. As the mother starts, she is apt to keep on, both from habit and from the natural desire to continue a role that is bringing her so much pleasure.

A woman who could be a good wife as well as mother, if she planned her campaign well, may be so narrowly conscientious that she devotes herself too zealously to the child in his first few years, chiefly because anxious to do her duty by him. This reaction of over-concern for her responsibility to the child may be an attempt to compensate for not having welcomed the child's coming, and like all such efforts is liable to be carried to an extreme.

For whatever reason a woman wraps herself too tightly around her child's life, she is likely to experience a sense of loss when the child arrives at school age. If she has waited so long to do it, she will probably decide to enlarge her family now, and repeat with a second child the spoiling process she will still pursue with the first.

If her deepest sympathies have always been with her husband, only her outward feeling of obligation making her bury herself in the child, the mother may now try to re-instate herself with her husband in as prominent a wifely position as before the coming of the first child. But a man who has been discountenanced is not so easily whistled back. Her best efforts are almost bound to fail, if the steady current of sympathy between the couple has been allowed to dry up.

A sad experience this, for the woman who never wanted to choose permanently between her wifely and maternal roles, but merely supposed it was necessary to let the first slide while she did her duty by the second. Cold-shouldering the husband out of his early enthusiasm for comradeship with his mate forces him to concentrate too heavily on outside interests that otherwise would never seriously rival, although they would normally supplement, his interest in his wife.

Nor is this all that happens to the man who is abruptly shunted out of emotional partnership with his wife. He, too, is likely to compensate by seeking excessive emotional attachment to his offspring, though this may not appear until the child is beyond the first months of infancy.

The most fertile soil for a parent fixation to grow in is the family that has lost its first basis of stability in the husband-wife relationship. Given this condition, the father is likely to devote himself extravagantly to his girl-child, and

the mother in corresponding manner to turn to the child of opposite sex.

"Mother's boy" and "Daddy's girl" are often the unwitting recipients of misdirected affection that, failing its normal goal, distorts their lives with its disproportionate intensity. The opposite extreme of marked neglect or great unevenness of parental attitude that breeds insecurity or uncertainty of affection in the child can also produce parent fixation.

The soundest insurance of emotional independence in the growing child is steadily progressive emotional adjustment between husband and wife which permits the young member of the family to live his own life, supported but not hampered by the certainty of a moderate amount of reliable affection. If the parents are maintaining a relationship which is nothing more than an enlarged selfishness for two which rules him out, the child is starved for affection instead of being smothered by an over-dose of it; there is little to choose between the two extremes.

Stability of parent-child affection that avoids either extreme, not by wobbling from one to the other but by steering an even mid-course between the two poles, is the best environment any child can have. Money can buy nothing more important, and poverty cannot prevent its values.

This evenness of affection is likely to be secured by that husband-wife relationship that runs smoothly on, without great ups and downs of passion, hostility, or indifference. If such a parental equilibrium is out of the question, as when death disrupts the family circle, the remaining parent has to face a similar problem of preserving a nice balance between work, friends and other interests, and the child.

The husband and wife who realize the ever-present tempta-

tion to assuage hurt feelings, after even the most temporary marital estrangement, by leaning to the child will be inclined to try the harder to take the maturer part of learning to be tolerant, and when trouble does arise to settle it as between two adults, not run away from it to seek refuge in the emotional susceptibilities of a helpless child.

At another point the woman who has never honestly met her opportunities as a wife runs into a snag in her mothering job. She who has never accepted sex as an honorable part of her life cannot help reflecting this attitude in her dealings with the child. Since she feels that anything overtly connected with sex is not quite nice, she teaches the child by tone and expression as well as by words and actions to shy away from this part of life.

Like the horse that is not safe for driving until he has been made to go up to the object he shied away from, look straight at it and see that it is nothing to be afraid of, the child who is frightened off the subject of sex has to be re-educated in regard to it before he can safely travel the highways and byways of life. Re-conditioning is much harder than the original conditioning, particularly when the first conditioning is tied up with the beloved mother, earliest representative also of authority.

Fortunately the mother's unwholesome sex imprint on the child can be corrected by the father, who is likely to be more wholesome-minded in this matter, though he is handicapped by having fewer contacts, and those mostly at a later date than the mother's.

Aside from a general attitude toward such obvious ramifications of sex as the special parts of his own body and of the bodies of others, the child is acquiring an orientation toward his sex role by his reactions to the masculine and feminine personalities of his parents. If the one is too harsh

and the other too lenient, he has a hard time finding his place in regard to them.

The small baby is at first normally narcissistic, or self-engrossed, as he emerges from the dim state of not differentiating between himself and his environment. As this stage eases off he is seen to be attached principally at first to his mother, who nurses him, then to the parent of opposite sex. Next, he identifies himself with the parent of his own sex, and from this stage he moves to various outside attachments, at first indiscriminate, then toward persons of his own age and sex, and finally toward persons of the opposite sex, in the period of adolescence.

If any of these phases is made too easily pleasurable for him, he may remain in it too long, short-circuiting the rest of his psycho-sexual development; if any part is made too difficult, he may retreat from it or rush into the next, with similar results. A forbidding, aloof father is not apt to make a child want to leave his first ready haven with the mother, nor is an over-solicitous mother any help in making a child want to outgrow his first natural attachment to her.

Fixation at any point interferes with the child's achieving wholesome emotional independence, well-prepared for his own adult sexual role. Adjusted parents, happy in their own husband-wife roles, but giving a sustained, moderate affection to the child, are perhaps the best guarantee of his continued development.

Progressive husband-wife adjustment is the essential background of wholesome motherhood—or fatherhood. It is also the product of open-minded parenthood.

The maturing effect of the child on its parents has long been noted by the humblest observers. "Wait till she gets a child; she'll settle down." "Now that he is a father, he'll show a little ambition." These and a host of similar sayings

bear witness to the fact that nothing breeds a sense of responsibility like feeling the weight of parental responsibility heavy upon one's shoulders.

Flappers are credited by impartial pediatricists with making "the best type of mothers." If an increasing number are unable to nurse their babies, it is not, as with ladies of fashion in past generations, a question of unwillingness to nurse. Worry over mounting costs, and the anxiety to be up and doing may be factors in inhibiting the milk supply. Placidity or emotional content in the early weeks of motherhood is probably a distinct advantage.

The value to the child of being breast-fed for at least a month or two makes it worth any amount of sacrifice this may require of the mother. Over-exertion, as well as emotional upset, is to be avoided. The women who used to refuse to suckle their infants because they thought nursing had a fattening effect on the mother would be taken aback to learn that, on the contrary, nursing aids involution, or the return to normal condition of the pelvic organs in the first six weeks. Hence, nursing improves the mother's figure, instead of affecting it adversely, as once was thought.

Artificial feeding does not carry the dangers that were once charged against it. Not the mother's milk, but her connection with the child before birth gives him a degree of protection from disease. A scientific understanding of the meaning of clean milk, medical supervision of feeding formulas, and sterilization of utensils have made possible safe artificial feeding. The nursing mother's diet also needs to be carefully regulated, and she must find out when to supplement the baby's breast milk with other sources of special food needs, such as orange juice at three or four weeks for vitamin C, and cod liver oil or other supply of vitamin D at an early age.

If any part of the care of the baby is to be turned over to another person, the helper should be examined for tuberculosis, syphilis, and gonorrhea. Syphilis that is being adequately treated is not considered dangerous.

Scientific child-care starts with the examination of the infant at birth for correctible defects. Many things which are simple to correct in the beginning become difficult or impossible to improve, later. The child should be taken to a pediatricist, or child specialist, once a month in the first year, about every two months in the next, three or four times the third year, and after that at least twice a year until he is eight years old, then once a year. This is to determine if he is developing properly, because if not, the time to correct anything is at the time it can first be noted. Also, modern child-care includes the prevention of many serious diseases by routine immunization before exposure.

The prevalence of anorexia, or unwillingness to eat, illustrates a typical difficulty of modern mothers. Anxious to rely on science, they find out what the infant or older child should eat, then worry him about it until he is conditioned against food in general, or some particular food.

The sensible procedure is to understand the principles of the child's diet, and to realize that as important a factor as any is his not being fussed over, and particularly not being urged to eat when he temporarily loses his appetite, as when teething or coming down with a cold. Knowing what to do must be balanced by common sense in knowing what not to do. The mother who feels the skies are falling unless she can stuff into her child the prescribed amount of food every day has lost her sense of proportion.

A scientific attitude implies freedom from emotional upset. As many people drive cars and use radios who do not deal in the manner of science with their own emotional problems,

so it is in child care. People who let passing moods or lasting temperament determine their behavior toward the child think they are being scientific if they but use some of the tangible products of science.

The child's developing nature is bungled as well as his psycho-physical appetite for food. Over-anxiety and lack of common sense are prime adult obstacles to his natural education by living in contact with others.

The mother who is with the child constantly is liable to see him out of focus, from being too close to him. If she can share her responsibility with her husband, all three will benefit. The father will get more advantage from his paternity if he makes it an active part of his life. The child will have a broader, more balanced upbringing if his guidance is not left to the feminine half of his early world. And the mother will be relieved of too heavy a load of responsibility.

This lightening of the mother's parental burden rebounds, in turn, on the father. As she becomes able to look out from under her weight of maternal obligations, she regains her capacity for an active life as an individual and as a wife.

The chronically tired wife-mother, or she who is over-concerned with her duties, prevents herself and her husband from finding that relaxation in marital intimacies which recreates personality and gives zest to the daily association of married life. It may seem as if it should be easy for a fatigued woman to lessen her work at unessential points, and secure the rest she needs. But the more tired a woman is, the harder it often is for her to see above the immediate tasks at hand.

When quite worn out, many women become more conscientious than ever in their discharge of wearing details. For them it takes more strength of will to refrain from attending to disagreeable duties than to do them.

The husband who sees his wife in this predicament may only be able to help her by taking some spectacular course to give her a brief taste of her old vivacity. Perhaps he can drag her away from the house on a Sunday morning before she has had time to get fagged out by the day's work. Then, even though delayed in its execution by her late return to it, she may be able to see it with a freshened eye that will permit her to eliminate some of its unnecessary parts, and be through earlier than usual. Once she has experienced again the forgotten joy of throbbing with life and feeling the world before her, she may be able to re-plan all her days so as to continue to be a person as well as a mother.

She who really wants to be a good wife and mother, and not a self-made martyr, will cut out the non-essentials of housekeeping, fancy desserts, fussy laundering, frills of every temper-consuming, back-breaking kind, and take a nap or a walk or otherwise rest herself every afternoon. Children of any age are better off if not given too much mothering. And if she re-captures the art of losing herself in the husband-wife intimacies, her exaggerated sense of duty will calm down so that she can see things in proportion, enlivened with enough humor to make even the doing of hard things easy.

A wife who has become buried in her children, even briefly when one of them is terrifyingly sick, may run up against an unexpected problem with her husband. By day he has taken the matter as seriously as she, but then strikes her as turning heartless. As soon as the child is settled for the night, the husband apparently forgets all about the sick child, and is more eager than ever for love-making. The wife cannot understand this, it seems to her so out of keeping, and if she puts it down to a fundamental lack of concern over the child's condition it is liable to turn her against all love-intimacies at any time.

Husbands and wives often tend to react differently to anxiety, perhaps in part because their early training has been so unlike. The anxious man, as soon as he feels that he can do nothing more to relieve his anxiety, is apt to seek physical relief and emotional restoration in his wife's arms. If he is anxious about his business or some other "man's concern," his wife probably feels that it is quite natural that he should come to her for comfort. But when it is such a matter as illness in the family, the woman becomes so cumbered and troubled about much serving that it is hard for her to take her mind off her responsibility long enough to see the man's point of view. If she can join him wholeheartedly, she also will find herself refreshed and ready to meet any sickroom emergency with a clear head.

A different type of wife-husband-child situation arises when the adults make vigorous efforts to carry out opposite purposes in the bringing up of the child. Some divergence between the masculine and feminine viewpoints and methods is to be expected, and is probably good for the child, as it is generally true that the common denominator of two persons' attitudes is less biased than either, alone. By being exposed to the ideas and practices of his father as well as his mother, the child will usually become more of a person than if brought up only by one.

But when neither parent is so much interested in affecting the child by putting him up against a certain kind of stimulation, or by protecting him from over-stimulation or undesirable stimulation, as he or she is interested in undoing what the other does, the case is different. Parental jealousy, or struggle for control over the child's life because of a basic lack of marital harmony, may be the explanation. Little good can come to the child from such treatment, for its chief effect on him is instability and inner conflict between his natural

desire to cling to his mother and to rely on his father. When he must swing back and forth from one to the other he can hardly achieve the inner serenity that makes for wholesome living.

The wife who is out to learn from everything that comes her way how to make more of her life with her husband will not stubbornly argue and contend with him over their children, but if controversies are frequent and heated, will try to discover and correct the underlying cause of conflict. No matter how they differ in their policies of child-rearing, the man and woman who respect each other and have some common sympathies can evolve a workable compromise program of child-care, with frequent revisions, that will at least allow the child to grow up in the essential security of balanced parental affection.

As with every other enlargement of opportunity, the wife who adds to her first role that of motherhood is increasing her chances of failure, both in the new role and in the old one. Some will doubly succeed who would have failed on the narrower basis of wifedom alone. Others could not do well as wives, but may do very well as mothers if they can avoid their special risk of too intense affectionate dependence on their children. All are deepening their life-experience and maturing themselves and their husbands, to the degree that they are alert to the implications of parenthood.

CHAPTER XI

THE CHILDLESS WIFE

EVERY wife is childless in the early part of marriage. Why do some choose to remain so, while others must against their will, and what are the especial problems and privileges of the childless wife?

Since children are often wanted to fill the void of human loneliness that the husband-wife association cannot begin to cover, those rare couples who suffice each other in ways of comradeship may quite simply never need to eke out dwindling personality resources by the questionable expedient of having a child. That all stable and resourceful persons do not prefer a childless home is testimony to the different conditioning of early childhood, which drives some to build a completely satisfying home for two, and makes others call life narrow and empty unless they can be occupied in planning for their offspring.

Other less dynamic couples try to remain childless so as not to limit their expenditure of time and money on themselves, or from dread of the gestation and birth experiences, or their problematic results in lessened attractiveness for the wife. Sometimes it is the husband who puts his foot down and issues an ultimatum to this effect. Whereupon the wife may try to satisfy her mother-yearnings by such an experience as training in a children's hospital, or, bolder, may slyly refuse to cooperate in contraception, and insist on having a child of her own body, as the fruit of her marriage.

The pull away from childbearing may go back to earliest

childhood, when one learned that one's own mother had died in childbed, or, more commonly, when one lay awake in another room of the small house, waiting for a younger brother or sister to be born, or, still more commonly, when one heard the mother or some other woman dilate on the "outs" of childbirth, perhaps when one was supposed to be too young to understand or was not known to be within hearing, or, rarely, when the older woman was trying to turn a girl-child away from all dealings with menfolk in the soured belief that only so could any woman have peace in this world.

An extreme case is that of the woman who made her two adolescent daughters witness the coming of their younger brother so that they would keep away from men, and live and die inviolate spinsters. The trick worked so far as preventing the girls from ever wanting to have a baby, but did not hinder their marrying and eventually becoming unwilling mothers.

In many less obvious but equally harmful ways does a reluctant mother impress her unhappy life-attitude on her children, boys as well as girls, unless she is so mellowed by the experiences of motherhood that she changes greatly. She may not consciously do or say anything to let the children know she did not want them, but if her feeling of protest against a major part of her life persists, it is bound to be communicated to them.

So emotionally unsuited to motherhood are some married women that the impartial observer can only feel their children are lucky not to have been born.

As a boisterous young woman expostulated, when told that the stately dame she had just spoken of as "that old maid" was in reality the mother of two children, "Humph! she must have coughed them up!"

Many young women believe before marriage that they do not want children, but change their minds after a few years of married life, and go happily about the business of raising a family. If they did not feel confident of their ability to marry without becoming mothers, some would remain unmarried. And others, if involuntary parenthood overtook them before they had time to change, would naturally tend to harbor resentment against the husband or child.

The talented woman of past generations was not always able to sustain with equanimity the shock of finding herself, soon after marriage, burdened with motherhood. Though she devoted herself to her children, and was more self-sacrificing than the average mother, she could not, try as she would, conceal from them the fact that for her parenthood meant irreparable loss.

An artist- or musician-mother who feels, whether rightly or wrongly, that her children have prevented what would have been a satisfying artistic career is likely to make them so over-sensitive, perhaps because of fear of neglecting them, that they become a prey to inferiority feeling, issuing in chronic jealousy or timidity or some other personality handicap.

When motherhood usually followed so close on the heels of marriage, that the young wife had little chance to wear her trousseau before outgrowing it as she engaged in a second major undertaking requiring difficult adjustments, it was not strange that many women unhappily accepted the second role. Nor did the short intervals between births, in that day, help matters any.

The term "birth-control" is misleading. Contraception, or prevention, is more exact. Birth-control implies the possibility of destroying a pregnancy that exists and probably has had a great deal to do with prejudicing the minds of

many individuals. Preventing pregnancy is one thing: doing away with pregnancy is another.

There is nothing new about the knowledge or practice of prevenience. We find certain aspects of it in different kinds of writings; it is sometimes mixed up in religion, hygiene, health, sociology, and other subjects, and sometimes it is discussed indirectly. The whole question may concern a desire for fertility as in the Mosaic laws, but nevertheless the problem of resulting pregnancies is very definite.

There is much information and more misinformation available for general reading: also there are all types of devices and chemicals advertised and easily available. Anyone using such appliances or chemicals is running distinct risks unless advised by a doctor conversant in such matters. No one should be satisfied until they have verified their information and checked over their methods, detail by detail, with a recognized medical authority.

There are no set rules that can be laid down, as each couple has its own individual problem. There is much to be said in favor of the practise of planned births, and there is a great possibility of danger and distress in its misapplication. The ideal contraceptive has never been perfected. This matter is holding the attention of many lay and professional organizations, and in all likelihood something more usable and effective will be forthcoming before long.

There are many different approaches to the problem, if there is a problem. The simplest and surest is, of course, abstinence; this, naturally, is seldom used. Other attempts at solutions are abstinence at certain periods, interruption of the act of intercourse, chemicals, mechanical appliances which tend to block the entrance of the spermatozoa into the uterus, and certain measures after intercourse. Some methods are less harmful than others; some are less effective than others,

but none are without possibilities of complication, and some are a distinct danger.

It has long been known that there are definite times during the month when a woman is more apt to become pregnant; until lately, the reason has not been known. This has been called "periodicity," the "safe period," and by other such terms. It was formerly thought that a woman was more apt to conceive just before and just after the monthly period. Now, however, we know that in the average woman who has a 28 or 30 day cycle, the mid-period is the most vulnerable. Now that we have accurate data and many thousand cases of isolated intercourse, we know that the terms "safe," and "sure" are relative.

This information should be used by persons desirous of pregnancy as well as those not desirous.

As has been said, the ovaries of a woman are continually in the process of forming eggs or ova; usually one ovum is discharged at varying intervals, perhaps once each month. Investigators have found that this is more apt to occur approximately 14 days after the first day of the last period. It is now known that this egg probably lives only 24 hours. It is also known that the spermatozoa probably live only a few hours longer.

Thus we can see that there are, perhaps, only one or two days each month in which the circumstances for pregnancy are ideal. We cannot know, however, just when the ovum is thrown out in each individual each month; the relationship of ovulation and menstruation is fairly definite, though most investigators believe that it is probable that menstruation may occur without ovulation and ovulation without menstruation. However, the relationship is a usual one. Having all the facts in regard to the menstrual habits of an individual before

us, we can tell fairly accurately the most propitious times for conception to take place.

By making use of this same information one can conclude that intercourse at other times would be less apt to result in pregnancy; thus, if a couple abstain from intercourse from 3 days before to 3 days after the ovulation, roughly, the middle week, the possibility of pregnancy is greatly reduced, if not altogether surely prohibited. Dickinson, Stopes, Ogino and Knaus, Shaw, and Novak have all discussed this in a very comprehensive manner. Dr. Emil Novak, in his book, "The Woman Asks the Doctor," has a splendid chapter on this subject. This method of contraception has a great following, especially so since it is the only type that is sanctioned by the Catholic church.

The habit of interrupting coitus, or withdrawal on the part of the male, just before his orgasm, is sometimes effective; however, only certain types of individuals are capable of doing this. Potentially, it is fraught with danger, and resulting nervous disorders frequently appear in both the parties.

Any mechanical appliance that is inserted into the uterus or cervix is to be condemned. There are many cases on record where women have been hopelessly crippled or have died from their use.

Perhaps the most popular and universally employed device is the rubber sheath for the male; sometimes this is objected to by one or both parties. There is a popular superstition that its constant use may result in sterility; this is without foundation. Probably the most mutually satisfactory device is the rubber diaphragm pessary; this should be fitted by a physician and proper instruction given the woman. Many women, through a misunderstanding, believe that cancer may

result from the continued use of this pessary. Its proper use does not pre-dispose to cancer.

There are many different types of chemical compositions used to prevent conception. Their effectiveness is predicated on one or two well known drugs which either kill or render inert the spermatozoa, or by their mechanical presence tend to occlude the opening of the cervix. These substances are used in different forms, such as suppositories, powder, tablets, foam tablets, jellies, and liquids. Their effectiveness is problematic, and perhaps the best is the use of a jelly in conjunction with a diaphragm pessary or rubber sheath. The composition of such preparations should be known and they should not be used without consulting a doctor.

Many resort to the practice of using a douche after intercourse; the possibility of safety here is unknown. It depends upon douching immediately after intercourse, which is not always possible and is likely to be objectionable. Under no circumstances should powerful chemicals be used, certainly not in strong concentration. If a medicinal douche is to be used as a contraceptive measure it is far more logical that it should precede intercourse rather than follow it.

This discussion does not take into consideration the sensibilities of the participating parties. It might seem to a thoroughly feminine woman with delicate sensibilities rather crude to have to interrupt the love-making of the early days of marriage by attention to these mechanical measures; it may be better in such instances to instruct the male member thoroughly so that the woman will not have to participate in accumulating and using all the necessary paraphernalia. Thus one can see that contraceptive measures and advice vary with different couples and at different times during their married life. It is hardly rational that one should change from a

method that is thoroughly satisfactory to another that may not be.

Some couples happily decide to become parents, but are surprised to find that the matter is not so simple as that. Not every woman conceives at the first opportunity, nor at the hundredth, nor does every man beget whenever he wishes.

If conception does not occur for several months after the couple have set their minds upon it, they may well consult an interested physician, since this may be due to some easily remediable condition. To learn the facts and act upon them is more to the point than accepting the situation with resignation. Such quaint old customs as the barren woman's placing a friend's newborn baby on her bed, in the hope of thereby becoming fertile, are on a par with the blind acceptance of barrenness as an unalterable dispensation.

Physicians as a rule consider a period of 8 months' sterility where the sex habits have been normal as a true test for this condition. The proportionate occurrence of sterility is approximately 25% in the male and 75% in the female. There is some doubt as to which party should be examined first, though it is much easier and cheaper to examine the man. As a rule the wife is examined first, perhaps because it is taken for granted that she is at fault. This probably has a basis in the masculine ego's inability to tolerate any impeachment of virility and the feminine readiness to accept blame.

The most frequent causes in the male are acquired. They may be local, as in inflammatory conditions of the testes and ducts, or general, as from continued physical exhaustion, systemic diseases and in some types of nervous disorders. These acquired causes do not take into consideration certain congenital abnormalities which are rare and usually easy to recognize grossly.

The examination of the male is quite simple, though it has some side-lights that may be finically objected to by the squeamish man in much the same way that a pelvic examination is objected to by the prudish woman. Testing the man for sterility usually consists in obtaining a careful history, and making a thorough physical examination, and examination of fresh semen. The question of male sterility is settled by the presence, number, and activity of the spermatozoa.

The causes of sterility in the female are similar and the diagnosis is a bit more complicated, but equally positive in its outcome. The congenital causes, which, like those of the man, are very rare, can usually be found by simple gynecological examination. There may be absence or abnormality of the vagina, of the cervix, the uterus, the Fallopian tubes, or the ovaries. Most of these abnormalities can be remedied. The most frequent cause is probably an infantile, or poorly developed, uterus. However, this is a dangerous diagnosis to make, because every doctor has experienced surprises in women that he thought could not possibly become pregnant.

Under the local, acquired causes perhaps the most frequent is some inflammatory process in the genital tract, acute infection in any part of which may interfere with conception. The most frequent causes for these infections are venereal disease, and infection following abortion or childbirth. One should not consider infection as being always venereal in origin. Much injustice, misunderstanding, and tragedy have resulted from such supposition. The exact cause can be ascertained and successfully treated. It is then time enough to go into its question of origin.

Tumors in the genital tract, especially of the ovaries and uterus, may cause sterility. Here again the situation can be diagnosed and treated.

Systemic diseases, if marked, may cause sterility. Here the

cause will be obvious. Nervous states do not so often cause sterility in the female.

The general physical condition perhaps does not affect the power of conception in the female as much as in the male; however, we do see malnourished individuals in whom there is temporary sterility. Recent study in deficiency diseases shows that the simple ingestion of a quantity of food is not sufficient and that the accessory factors, chiefly the minerals and the vitamins are more important in such conditions than the simple energy-producing foods. Lately, vitamin E, the so-called fertility vitamin, is receiving much attention. It is claimed that its ingestion in quantities will increase the chances of conception and will help maintain pregnancy, once it develops. There is probably some truth in these claims, but as this vitamin is present in most foods which go into the diet of individuals in all walks of life, it would seem more logical to consider the vitamins as a whole, rather than to pick out one as a causative and helpful factor. It will probably suffice to say that a person desirous of getting pregnant should have a diet rich in vitamins and minerals.

It is possible, by general and special examinations, to find out if the woman is at fault in childless marriages. The investigations should be thorough and painstaking; especially that of the genital tract. The most frequent causes, in the vagina, are increased acidity of the vaginal secretion, and unusually thick and tenacious discharge. The same is true of the cervix, where local infections are very common. Some investigators have laid stress on the position of the uterus, claiming that the chances for pregnancy are greater where the uterus is tipped backward, thus bringing the cervix in line with the vaginal tube, allowing "a direct hit" of the cervix at the time of ejaculation. We do know that in certain individuals conception will take place only if the woman lies on her stomach

for half an hour following intercourse. We can thus conclude that the position of the uterus in relation to the vagina has some bearing on sterility.

Perhaps the most frequent cause of sterility in the woman is blockage of the Fallopian tubes. The walls of these tubes, normally, are in fairly close approximation. Any type of irritation may cause them to adhere, or any unusual secretion may successfully block the ovaries; thus a most trivial abnormality may prove an impenetrable barrier to the transportation of the ovum from the ovary into the uterus, or to the journey of the spermatozoa out into the tube. If the ovary is the site of a tumor, or if the coat is unusually thickened, rupture of the follicles with subsequent throwing out of the ovum is rendered impossible.

To find out the exact cause, the doctor tests the acidity of the vagina, inspects the cervix, examines manually the size, shape, and position of the uterus, tubes, and ovaries. If the findings are negative he will probably want to know if the passage from the cervix through the uterus and tubes into the abdominal cavity is open. To ascertain this he will probably inject air, through a closed system which has a gauge, into the uterus; if the tube is open there will be a fall in the mercury column; if closed, the gauge will remain constant. He may supplement this examination by injecting a small quantity of harmless opaque oil into the uterus. By using a fluoroscope the oil's progress is noted; if there is a blockage its exact position and probable cause can be ascertained.

When all the evidence is in, a careful summary can then be made and the exact condition known. If the outlook is hopeless, the question of adopting a child may be considered. If the outlook is problematic and pregnancy still desired, there are certain types of operations which may be undertaken. Most doctors will not promise much from such procedures,

and the patient must voluntarily take on the responsibility. The chance for success, of course, varies with different conditions. A proper evaluation of such chances would be given by the doctor.

Where no exact cause is found there are certain general rules which may help. It is a notorious fact that the chance for pregnancy is greater after a period of separation. This may have a psychic or emotional basis or it may simply mean that mental or physical fag has been cured by the period of separation. Such a vacation may be considered. The use of an alkaline douche may prove helpful. This should be done in the morning and no type of douche used after intercourse. As has been mentioned, if the woman lies on her abdomen for half an hour after intercourse the chances of conception are increased. From the study of ovulation and menstruation, it is known that the most propitious time for conception is approximately fourteen (14) days before the first day of the expected period; therefore, if a couple have intercourse during the 3 or 4 days of the mid-menstrual period, pregnancy is more likely to occur. This one will recognize as the same observation that is made use of in a different way in employing the so-called safe period.

Some families remain childless, not because they are infertile, but because their family or personal history makes it seem unfair to burden another generation with their inheritance.

If the man or woman has been insane or becomes so after marriage, unless the insanity is clearly not hereditary, sterilization is morally imperative. In the man this is a minor operation, but one that should be performed by a practising urologist or other skilful surgeon, that it may be properly done. In the woman it is a more serious affair, involving abdominal section, with deep anaesthesia, and should be done only by a gynecologist, obstetrician, or other competent sur-

geon. In both the man and woman, sterilization affects only the reproductive powers, and interferes neither with the enjoyment of an active sexual life nor with the maintenance of the secondary sex characters typical of the sex, such as a masculine—or feminine—personality and appearance.

To marry, simply saying, "Oh, we will have no children," bespeaks an optimism that augurs poorly for the carrying out of the program. At least one laboratory course in pathological bacteria should be prerequisite for any marriage based on such a premise. Nobody who is not trained in handling undesirable bacteria with safety can be sure of 100% success in attempting to maintain a contraceptive technique that demands the precision of a trained laboratory technician.

Sterilization by operation is sometimes performed. It is a relatively simple operation in the male, but here again we find the man reluctant to act upon any suggestion which might possibly affect his reputation for virility and procreation. In the female it is more than a minor operation, and usually necessitates opening the abdominal cavity and tying off or removing part of the Fallopian tubes. In some states this operation is legalized: in other states it is not. Where it is legalized, we usually find a board of eugenists who pass on each case individually, and a court order is issued for the operation. Under such circumstances feeble-mindedness, nervous and mental diseases of various types, and certain constitutional diseases usually constitute the indications. After such an operation there is no recourse and the sterility is permanent. There are certain temporary sterilizing operations, but they usually are not entirely satisfactory, and may become permanent. Sometimes we find the operation done after repeated Cesarean sections where another pregnancy would constitute a real danger to the mother's life.

It should be definitely understood that such operations are

not emasculating nor defeminizing in nature: they simply prevent further pregnancy. Sometimes the uterus is removed at the same time the tubes are removed, and the patient will not have subsequent menstruation. Likewise, the uterus may be removed for various disease processes, such as tumor and marked infection, with the same cessation of menses. Under such circumstances the patient is apt to get the idea that a castration operation was performed; however, that is not true. A woman does not get symptoms of the menopause unless both ovaries are removed. Recognition of this fact helps tremendously in the post-operative course. No surgeon willfully removes even a portion of the ovary unless he is absolutely sure that the patient's life and health are dependent upon the procedure. Nature usually supplies abundantly for our needs, and the ovary is no exception. The average woman can lose one ovary, and even more, and have enough secretion from the remaining portion to take care of her general needs and the power of procreation.

Rarely, however, we do find some women who are slightly upset by the lack of menstruation following removal of the uterus. This leads some to think that it may have some value, probably as an organ of internal secretion.

Occasionally one hears of X-ray and radium used primarily for sterilization: such reports are most likely incorrect. Radium and X-ray are valuable agents in their field but there are much more simple and less dangerous agents for sterilization.

An effort has been made to produce some substance that would slow up or prohibit ovulation, or the formation and discharge of eggs from the ovary: likewise there have been attempts to sensitize a woman to the semen of her husband, in order that some spermatolytic or spermatostatic substance be produced. However, this work is far from conclusive.

In this day and time when contraceptive devices and information are available everywhere, sterilization is rarely done except in the irresponsible. Some alternative is usually safer, and equally effective.

The reaction of most men and women against sterilization as a possibility for themselves bears witness to the strength of the human impulse to be productive—or at any rate to be able at any moment to reverse their present decision in favor of childlessness. So nearly universal is this feeling that it is almost with horror that one hears of the rare case of a young wife being sterilized at the beginning of marriage, only to avoid parenthood.

At the opposite extreme from such finality of decision is the common indecision of young wives who play with the idea of motherhood, now daydreaming about its appeal for them, and now concentrating on all its drawbacks. "When I see a sweet little girl in starched white dress and curls," says one of these see-sawing wives, "I'm sure I want one right away, but then I begin to wonder if I would have as hard a time as my mother did, and be sick as long afterward—and I just can't face it. I remember then how much trouble it was to keep my younger brothers' and sisters' noses wiped, and their hands clean, and how they were always crying around and messing things up when I wanted the house to be orderly and serene. No, I'll wait awhile before I really make up my mind."

The outsider might believe such a woman's mind to be already made up, but she does not think so. Torn between conflicting desires, she is not yet ready to give up either one and stick to the other.

The wife who was already an adolescent when the last baby came to her mother is liable to be strongly conditioned against motherhood. Old enough to realize, when that is the

case, that this child is considered something of a catastrophe, she may think a little further and wonder if she, too, was not wanted.

At the very age when she most craves little luxuries of dress or recreation, she sees the family pocketbook stretched to cover a new supply of bare necessities, and her mother too tired and busy to sew for her or help entertain her friends. Because of the peculiar shyness of the girl at high school age, she may even feel ashamed of having a new baby in the family.

"Mother, don't, don't have another baby; I'll die if you do," sobs one dainty little fourteen-year-old, of the very type that seems originally cut out to be a happy wife and mother. This, in spite of the fact that she adores the new baby, as do the rest of the family. But she cannot fail to see that it has upset their pleasant family life, so is pulled both toward and away from the idea of future motherhood for herself.

The wife who does not shilly-shally about the matter of childbearing, but has her mind calmly made up in the matter, is apt to be the one who has developed satisfying interests that do not keep her concentrated on herself. Few people fall into this category because few there are in any walk of life who have major interests outside themselves.

The person who finds life so interesting that she never misses the unborn child is not always the one who makes her own life a thing of beauty, so that her friends never think of her as a childless woman, but rather as a lovely personality. The other kind of woman who steadfastly prefers childlessness is the one who makes a cult of herself. She may be narcissistic, worshipping the beauty of her own body and refusing to alter it by giving it over to motherhood. Or in less physical terms she may think chiefly of herself, talking of her "individuality" as if it were a thing apart from prac-

tical life as lived by other folks, and ruminating on "self-expression"—as if that must be interpreted in terms of self-concern.

Different these two women are, as night and day. One limits her universe to the outlines of her own experience, being deaf to all but her own words, and blind to all but her own sensations. She may become, physically, a mother, but emotionally she remains self-centered. The other touches her environment as completely as may be, and exerts a gracious influence on her immediate or larger community. She may be of the type one calls "motherly," whom all the young or troubled of her acquaintance seek out for the mothering they fail to get from their own parents.

This psychical mother-nature is not only at the root of much of woman's beneficial influence in the world, large and small, where it has the force of many mother-power of interested helpfulness. In the necessary working out of each young person from under the protective—or neglectful—shelter of the original home-life, such mother persons are most useful. They serve as half-way stations where the bewildered half-grown can get the advice and help they need. Home may be too far to go back to, or it may try too hard to keep its young dependent, and thereby scare them out before they are strong enough to go.

Always it is an advantage to young folks to have older friends outside the home, even strangers to their parents, for then the younger person feels himself treated by grown-ups as an equal, not as Mother's child. He can appraise anew old ideas in the light of his new friends' judgments, and all in all develop his wing-muscles without too great risk of disaster, as he makes his first dizzy flights toward independence.

Childless wives who pass out their motherliness to the young of other women cannot be measured in their effect on

the growing lives of the oncoming generation. Some become the personal friend of every adolescent girl that comes their way.

One frail country lady, prevented by her husband's anxiety from becoming a mother, was considered for years the particular chum of her neighbor, and of the neighbor's elder and younger daughter, then, later, of the elder daughter's daughter. She never showed any bitterness or cynicism, and all the generations coming up thoroughly enjoyed her companionship. Being her friends, rather than her daughters, they got from her something the more formal relationship of mother-daughter would have prevented. They told her their new love affairs and confided in her all their worries. To them she did not seem like a mother or an aunt, but like an older sister. Though she is now in her seventies, her young friends still enjoy taking her on a spree with them whenever they can manage it.

A childless widow who mothered the neighborhood was a working woman. She was happy and generous, nothing crabby about her, did a great deal for children. Being frugal, she amassed quite an amount of money which she left to her nephew, but first she got a great deal of enjoyment out of spending money on him, and doing many little things for the other children of the village. As the friend of three generations was the spiritual type, this woman was the practical type.

Another childless "mother-type" went back to her teaching when she found no children resulted from her marriage. In spite of poverty and sickness, she had more influence than any other one person over the young people growing up in that town, though she taught in the lowest grades. She was so admired by the boys and girls going away to college, that some wrote back to her every year until she died in old age.

Just as there are some in any line who do not make the grade, so there are in the ranks of the childless.

The childless wife who cannot adjust happily to her role is liable to take out her chagrin by following some spectacular course.

One becomes a spendthrift, buying extravagantly to adorn perhaps a very unlovely body. If there be some one good point to her physical appearance, she will go heavy on that, having a closetful of dainty shoes, if she feels that her feet are her greatest claim to beauty.

Another will court the pleasures of the table, letting herself become preoccupied with food in lieu of the other good things of life. A third, more extreme in her refusal to face the facts, will go into a decline, losing her appetite and health. Others become reckless or dissipated when unable to accept graciously a childless future.

Some childless wives develop hyper-eroticism, becoming over-concentrated on sex interests as a result of letting their thoughts and behavior run so consistently along this line that they are as one-sided as the professional sex-woman. They may flirt violently with other men, or concentrate all their attention on their husband, but either way they overshoot the mark and find little relaxation or serenity, so keyed up are they in their feverish search for pleasure.

These women are in for especial trouble if their husbands take the attitude of some unwillingly childless men, that they are "wasting their time" if they have intercourse with a wife who cannot reproduce. Such men either look for other things than sex, go in for intense activity in business, recreation, mental or physical exercise, or, less often, are tempted to go outside to have more or less of an affair with a woman they can think of as productive.

Occasionally a woman who feels apologetic for being un-

able to have a child falls into the way of playing baby, talking baby-talk to her husband, and acting like a small child in an attempt to divert him. Sometimes this becomes highly objectionable. In pathological instances the woman who throws herself more and more on her husband becomes infantile and puerile in actions and habits.

One may wonder why women of these various types that react so strongly to their unchosen childlessness do not simply adopt a child. A few do, but more do not. Some are perfectly content, much as they fuss and pretend they are not. They would rather stew in the grease of their own misery than do anything about it.

Others admit they dare not adopt a child because they are afraid of the responsibility. And still others rationalize their unwillingness by putting it down to a fear lest they be emotionally unable to do well by the child.

We may assume that the reactions of a wife to her childlessness are affected both by the reasons for it, and by her general disposition. If her life seems all askew, the chances are she would not have managed it much better, given the premise of children. The woman who is bent on feeling thwarted can feel so, no matter what she does or has.

A few emotionally frustrated or restless people are bound, whatever they do, to spend their time wishing they had done the opposite. Married, they wish themselves free; parents, they wish they had no children; long childless, they sigh for impossible children.

Conservative persons naturally tend to try to keep things as they are, and like them that way. If parenthood simply overtook them without their having to decide upon it, they would find it good, and be glad it had come to them.

Any wife who does not become a mother meets special problems as an integral part of her status. Her relationship

with her husband must have a basis of continuing interest other than parenthood. Some parents have such other bases of comradeship, but if they do not, the lack is not so keenly felt.

The childless marriage remains more personal and individual, and therefore more demanding of intellectual and cultural contributions from its members. Only highly developed, balanced personalities can succeed in maintaining a childless marriage at a satisfying level.

The special privileges of the childless wife are her greater possibilities of freedom, individuality, personal power, and responsiveness to her husband. She has more time, energy and money to carry out her own ideas, in study, civic or artistic or other work, travel, and recreation, as well as to companion and assist her husband in his equally broad interests.

As every special privilege always carries its own peculiar risks, so do these. Women who are conscious of not making good use of their advantages react to their sense of being open to criticism in some such ways as the following.

Afraid of their sense of freedom, they bury themselves in details, losing sight of their leisure by hastily parceling it out between the details of fussy housekeeping, society splurge, purposeless study, anything that keeps them from realizing that they are exercising conscious choice in regulating their life.

Fearful that their power is slipping from them, they must keep demonstrating to themselves and others. One becomes a flirt, making ever new conquests over men; another gives herself over to rivalry in society, becoming a social climber; a third competes for administrative positions in the management of clubs; another goes in for slander, delighting in downing somebody else for the sake of feeling the higher herself; and yet another sets out to be a petty tyrant in her

home, bossing her husband in trivial matters if she cannot in bigger ones.

Eccentricity is a refuge of those who are doubtful whether they have any individuality save as sheep-like followers. To be different, they become bizarre, spectacular, peculiar, make a point of being always on the off side, become narrow reformers.

The unadjusted childless wife may crowd her husband out of any share in her life, except in paying for her extravagances.

No longer do childless wives have the feeling of social inferiority that once may have characterized those who were not dedicated to raising a family.

CHAPTER XII

THE ROARING FORTIES

IT is hard to keep a touch of defiance out of one's voice or words as one admits to being forty, so long has that age been held up to women-folk as the last outpost of feminine vigor and charm. "Fat and forty!" or "Why, she must be almost forty," has rung in one's ears with a note of calamity for the last thirty years.

Little meaning had the dirge of the fourth decade until suddenly one noticed with amazement that one was almost forty, oneself.

"I'm not afraid of being forty. The times have changed, and women don't age now or get shelved like they used to," gasped one woman when her thirty-ninth birthday gave her a funny feeling in her tummy. But all that year, when asked unexpectedly for her age, she blurted out, "Forty," so much was that famous figure in her thoughts; sometimes she remembered to take it back, oftener she quite forgot she was not forty, so busy was she trying to convince herself she did not mind the idea.

Like many another experience, the fact of being forty—and beyond—is not half so bad as its anticipation. The woman of forty-two, or forty-five, or more, is the one who knows what this strange fifth decade means to women.

Amused, she looks back on her tradition-engendered fear of the forties as an outgrown foible. "Yes, I did wonder what would happen to me, but nothing did. I thought maybe I

would feel old and look sour, sag at the waistline, and want to sit at home and gossip instead of going swimming. But everything goes on just as usual, except that now I have nothing to fear."

She is wrong. The woman who has braved the roaring forties and navigated them safely finds stowed away in her hold a cargo she had not guessed, of serener philosophy than any she carried before. But perhaps that is what she meant when she said, "Now I have nothing to fear."

So much is made in this world of the necessity of a woman's being youthful, charming, attractive, if she would hold her own among her fellow-men, that it is not strange she sometimes gets panicky over the idea of losing what she has been taught to live for. Facing that fear and living it down when she believes it is about to be fulfilled gives her a poise not taught in drawing-rooms.

Then on top of that timeless content, she gets back her realization that the outward graces of feminine life are still hers, and likely to be for sometime to come. Meanwhile she has learned that men and women like her for other qualities than those that must wither. And she sees that the mellowing process she has just gone through is adding to her equipment a new kind of ageless charm that points her out from among younger women with an added gift.

Naturally this sportsmanlike acceptance of the proposition of being forty is not made by all who sail into it, or feel its winds. Some back water immediately and cringe at the hither side, denying their age in words, looks, and acts so pointedly as to make it but the more conspicuous.

Like the child who shouts, "I didn't do it," before being accused of a misdeed that weighs heavy upon him, this woman is so busy defending herself from the dreaded imputation of age that she does not see that nobody else had

thought her not young, until her staccato impersonation of immaturity advertises the fact.

"The reason I did not suppose you were near forty," said a worldly-wise woman to a stranger just turned forty, in the comfortable semi-anonymity of a transcontinental journey, "is that you wear so little makeup. You know, most women as they get up to the forties keep adding more, until one cannot help thinking of their age."

The age-fixated woman, who is really so timid she must needs hide behind thick war-paint, carries out her screaming protest against maturity in her clothes and conversation, her facial expression and habits, whatever she can see to copy from her backward-facing ideal—pin-feathered youth. If she thinks a certain cocktail is favored by the very young, she not only serves it but makes a to-do about it. Her facial contortions when talking are supposed to pass for youthful vivacity, and her convention-pommeling diatribes for the insouciance of youth. Wearing the latest extremes of youthful fashions, she tries to put across the immoral behavior of middle-age for the unmoral principles of youth.

The explanation of the woman who cannot take her age gracefully, forget it and go ahead to enjoy life, is apt to be some sort of inferiority feeling. The worst offender is the person who did not enjoy the good things of youth in their season.

Whether because she was homely or dull, stupid about clothes, or handicapped by circumstances, this perennial flapper was never able to command the attention she craved in her youth, and therefore must always be striving in what should be the days of her maturity to recapture a satisfaction that in the nature of things has to remain lost forever. If she had ever tasted the flavor of normal youth she would not yearn to relive it as she does.

What seems to outsiders the gay happiness of youth is more than that. It is an outpouring of gayety motivated by the painful urge to grow up. To experiment, wonder and choose may look to those on the fringes or beyond the pale as if it were fun. It is not. Growing up is serious business, as none know better than those in its throes. Here as elsewhere, the fun is incidental, coming in gleams of insight into the over-ponderousness of the actors, and relieving the tension of otherwise unbearable situations.

Nobody is so glad to reach the years of maturity, and eager to accept their challenge, as the person who has thoroughly explored the promise of youth. It is the one who is afraid of missing something vital by having been cut off from this part of life, who over-values it and refuses to enjoy all other experiences, for having lost this one.

Some who try to fossilize youth do, indeed, appear to have tasted its delights when their years were few, but theirs has been a deceptive appearance of tasting; they have known the joys of herding with young contemporaries, and the delights of attention or conquest, but the inner meaning of the experience has escaped them. They have not outgrown the hold of their childhood inadequacies, and fear to move on out of youth's era, lest they have to grow up emotionally. These are the childish souls who only play at being young folks, but have not really arrived at the pin-feather stage, and still look to the ideals of their childhood for comfort.

In time they, too, will be in the middle years of life without having achieved the tranquillity of maturity, but their case is more hopeless, for they are fixated not in a lost youth, but in dreams of a lost childhood. And the reason for their failure to emerge is the same—they did not have a happy childhood when childhood happiness was their due. Neglected or over-pampered by parents, crowded out by more

robust-spirited brothers or sisters, or crippled by circumstances, they failed to make the grade emotionally in the first testing of childhood, and mistakenly keep trying to make up for lost time by prolonging the immaturities of the period that is gone instead of attempting to meet squarely the exigencies of the present.

Typically, these are the girls who postponed marriage as long as they could, whether one-man girls or able to keep a host of suitors on tenterhooks, and married only when they could no longer maintain their dominance in the single state, but must solace themselves with the pomp of a big wedding, followed by an anti-climax of steadily dwindling interest in marriage. Unable to enjoy any but childish doings, they make what pageant they can of the externals of married life, with themselves as central figure, but have no heart for its hidden values, nor any thought for its meaning for the husband, save as this can be capitalized.

These childish women are the gold-diggers who learn their own husband's longings only to exploit them. Does he find his wife desirable? He will be tantalized and bargained with, receiving a minimum in terms of direct sex, and having to pay a maximum in terms of compliments, presents and dancing attendance.

It is easy to see why such women may fall into a repetitive series of episodes of a more or less erotic nature. Not being sexually satisfied, since they are too immature to be sexually honest, they affect what seems to them a sophisticated prattle of the outposts of sex, with a view to impressing a certain gullible type of man. As the woman gets older, it is generally to be noticed that the man gets younger, whether because she suffers increasing nostalgia for reminders of her youth, or because the younger man is more gullible or more responsive to the peculiar charms of advancing female ripeness.

From talking, it may not seem far to unconventional behavior, but since these women have little awareness of their organic sex needs, not yet having matured emotionally to that point, they are as cold with lover as with husband. Only when they feel themselves failing to hold a man, and see no other potential victim in sight, are they tempted to purchase masculine attention with sexual favors.

These extreme types of feminine immaturity reveal in sharper outlines traits that occasionally come to the fore in the more normal person. Most of us are mature in some ways and immature in others, or mature at certain times and immature at others. Strikingly this appears in men who are executives or administrators, capably ordering large affairs, and in women who ordinarily manage themselves and their families or outside interests well, but in times of personal stress, perhaps after illness or severe disappointment, must be babied and made much of by the marriage partner or pulled up emotionally by the tactful efforts of physician or disinterested friend.

When no such point of leverage outside the personality is at hand to give a new grip on life, the period of psychic depression is liable to be used as a jumping-off place into the quicksands of an extra-marital sex affair. After gloom eventually comes a rise of spirits. If this has not been led into by purposive action, it is likely to catch one unawares, and make it seem as if the new light on land and sea emanates altogether from the person of the opposite sex who happens to have loomed over one's horizon at the moment, with or without ulterior motive.

The usually staid person who is caught off guard by circumstances, and rushed into an unpremeditated attachment, is not prepared to recognize the forces at work within the victimized personality. The whole thing may be spontaneous,

on both sides, the partner in the unconventional affair being as much the pawn of circumstances as the one we are studying.

Of course, such things do not happen unless there are predisposing tendencies within the personality. It is the person who has long hopelessly rebelled against certain parts of his or her life, and wallowed in the luxury of feeling abused by fate or the marriage partner, who is liable at some low ebb to be left in the path of the mounting tides of indiscretion.

When that happens, it may take some time for the person to realize the infantile nature of the ability to shine at new conquests instead of developing a staying power in the original relationship. It is hard, when in the throes of infatuation, to admit that part of the appeal of the outside episode is the greater ease of impressing a new person rather than continuing to make good with the one already acquired. Some people are always more eager for new casual friends of their own sex, than loyal to the old; disgusted with the well known limitations of old friends, they imagine the new to be endowed with wonderful hidden qualities, but are soon disappointed again.

It is necessary to discuss the reactions of both women and men in these phenomena, since the one can scarcely be involved without the other, except in the rare case of homosexual attachment. And since husbands as well as wives are potential philanderers, the intelligent wife should have some understanding of the bases of middle-aged love-wandering, apart from the possibility of her own participation in anything of the sort. Always one must remember that protection lies in being forewarned of the mechanisms by which great conflagrations from little blazes grow, not in being cocksure of running no risk. "But I have never had a fire," is the stock response of a certain type of person when urged to buy

a fire extinguisher. So, some of us are apt not to consider the matter of extra-marital desire until suddenly faced with it at an inauspicious time.

The woman who has always supposed such would never be her lot, either in her own life or in her husband's, may run into it at the very time when she is least able to measure up to it. Certainly, since such things do happen to other people, we should consider them, in the same mood in which we purchase a fire extinguisher. It is not that we want a fire, but that we want to be able to cope with it, if it should occur.

Some people enter upon an affair for the sake of the emotional quickening it brings them, when they have been remiss in the matter of livening their spirits by legitimate means. Not until they have gradually moved on from one stage to another do they think of anything more than Platonic friendship. By the time they have reached the point of wanting to include sex in their relationship, they are liable to be so over-wrought—not having considered where they were drifting, before passion overtook them and confused their thinking—that their decision is colored more by their feelings than by objective facts.

Other people, with different background and motives, enter upon casual sex affairs with the avowed purpose of keeping them chiefly physical in emphasis, perhaps in accord with the traditions of yesterday. These do not realize ahead of time the inevitable psychic involvement that accompanies such an arrangement.

The transitory affair is likely to develop into a demanding experience. Either the man or the woman may become hopelessly fixated on the other, who may or may not reciprocate at first, but may soon change to repulsion or drop to indifference. As hate is the natural opposite of love, a quick-flaring love may as quickly be changed into hatred, or may move

farther on into the more permanent ending of indifference.

What the woman is most apt to be seeking when she dallies with clandestine love is a sense of psychical release, a feeling of adventure. Led on by fresh proof of her charm, she is intoxicated by awareness of her power, and dizzy with the heady feeling of being again a personality, when she had fallen into the way of thinking of herself, not as an individual but as a part of the routine of social life or household duty or husband-wife habit.

What she gets is a fresh set of complications, more burdensome than the ones she had before. As the new relationship, more quickly than the established one of marriage, fades into humdrum or disillusioned bitterness, she gets a feeling of let-down that leaves her cynical.

Seeing that her infatuation was so short-lived or one-sided, she understands how much of its basis was physical, and how clearly its psychical part was not love as she interprets the word, but a cry-baby attitude of spineless dependence on shallow emotional comfort. Now a bitter sense of defeat is added to her original condition.

With all this, she may also be newly aroused, as in the early days of marriage, so that she is left, not satisfied but awakened to a heightened craving for the stimulation of novelty. Like the pleasure-seeker looking for escape from boredom, she is quickly tired of each new contact, but the more unwilling to return to the simplicity from which she started.

A restless woman may have been psychically disturbed, and driven by generalized tension to over-activity with frequent changes of purpose, or, if she managed herself better, to increased productiveness in one line so that she was something of a leader in her specialty. But, once clandestine sex outlets are taken up, she is in a worse fix than before, as far

as poise and content go. Now she is subjected to new intensities of sexual desire, which cannot be fully satisfied unless she leaves the old love, her wedded mate, and cleaves to the new, which is more than either she or her new object of desire had bargained for.

Therefore she stays with the old, longs for more contacts with the new, and plumbs further depths of sex misery. Now, like a man, she knows her sex needs when they are fanned to white fame by the novelty of a strange stimulus; and like a man she suffers when her sex cravings are denied. Only, in woman-fashion, she has to experience her sex hunger throughout her whole organism, so that she suffers completely, and all the time.

Or, if the woman seems to thrive on her illicit experience, the man who is willing to meet her casual sex needs is apt to provide her with a new source of trouble. He may be more conscientious than she is, and as a result be in perpetual conflict that makes him unbearably worried over what he is doing. His worry may or may not communicate itself to the woman, according to whether or not she is easily suggestible. But his unhappiness cannot help affecting her, for she will either be miserable to see a person she thinks she loves unhappy, or she will be disgusted that a man can be unhappy when he has the privilege of her company.

According to both common opinion and serious students of the subject, the man is likely to tire of the woman sooner than she of him, thereby bringing her plenty of hurt feelings and injured pride. Worse, the man may have a fixation on the woman, which, if temporary, is an unpleasant experience if it is not reciprocated, and a dangerous one if it is. Lastly, his fixation may last, in which case it is still more unpleasant for the woman who does not respond, and disruptive of her settled life for the woman who does.

Nor is there as much promise of permanency in a second marriage resulting from an affair, as there was in the original marriage. The failure and impermanence of the first alliance builds a readiness for allowing the same possibilities to arise, the more quickly, a second time. Once inhibitions are broken, their restraining force is gone, not easily to be built up again. As a young girl said of the relations she had been having with the young man that seduced her, "It never seemed wrong after the first time."

Of course, broken inhibitions can be restored, either suddenly, by the shock of intense feeling, or gradually, as new emotional associations are formed that tie up the inhibiting attitude with desirable conditions. Either outcome can be instigated and reinforced by an intellectual appreciation of the factors involved.

"Once I began to picture my behavior as it would seem to me, if some other woman were in my shoes, I could see how ludicrous I had been," said one wife who lost her head temporarily, but regained it before any serious harm was done. "I had been rationalizing myself as a New Woman, when in reality I was just a disgruntled female, no different from Sophomoric beings of any other age."

The prevalence of sex-poaching in middle life undoubtedly seems greater than it is, because of the loud-mouthed advertising given it by vocal men and women who can get little or no organic sex satisfaction, no matter how they arrange their lives. Erotic, rather than sexual, as a result of being stimulated but not organically satisfied, these persons are driven by their unrelieved tension to take a disproportionate share in the directing of different aspects of the life of the times. Especially are they prominent in setting vogues in recreational and social life, and in promulgating ideas

that, by word of mouth and on the printed page, sweep the country.

Particularly are these malcontents responsible for the fictitious strength of the current idea that sexually alert people in the prime of life cannot be thoroughly happy if they confine themselves within their marriage bonds. One would think to hear them talk that every married couple loll in the doldrums of inertia, as soon as they have lived together ten years or more, and must choose between a sort of death in life in double harness, and foraging apart in forbidden fields.

What escapes these Know-Alls is the simple fact that, as any marriage can go on the rocks at the beginning, or at any point of danger after that, some do get stranded in the glassy, windless sea of middle-aged boredom; but that it is as possible now as earlier for any individual couple to meet successfully the challenge of a difficult situation.

Dynamic sex and personality adjustment in marriage sizes up the drawbacks in each oncoming phase of the relationship, and makes adequate preparation to offset or endure them. Only the infantile personality loses heart and quits trying or jumps overboard.

In any undertaking—dramatic production, housekeeping, training for an athletic event—there comes a period of going stale as a result of unrelieved application, after which things go better if the stale period was appropriately handled. Marriage vacation, if not too prolonged, may work well for couples who have been too constantly immersed in each other. Separating for a week or a month can renew lost responsiveness. Some will prefer to go together to new places, read and discuss a totally different type of book or brand of thought, seek new kinds of friends—explore some

strange part of life together, to give a shakeup to their feelings and ideas.

More commonly, after the novelty of the early part of marriage wears off, the ensuing unconscious or half-realized desire for variety issues in irritability or satiety. The average couple works through this, perhaps without seeing clearly what is it all about, by enjoying permissible forms of variation in recreation that fulfills the same function for the other couples sharing it.

The more solidly based and longer lasting way out of conjugal boredom is by the slow and difficult process of exploring one's own and one's marriage partner's personality resources, thus gaining the zest of new reaches hitherto unguessed.

Wandering desires can be sublimated, not simply by finding other uses for one's energies in hard work, vigorous play, but by applying oneself in the doing of things that are so tied in with early conditioning or present emotional states, that one gets deep personality satisfaction in the process.

The woman who has been accustomed to getting delight even when she stayed quiescent in intercourse until her husband had so aroused her that she forgot herself and could not refrain from entering into ecstasy may be in grave error when early marriage delights have given way to habit and the first conjugal bliss is replaced by a serener pleasure in close contact. Then if she does not rouse herself and join her husband in the entry into a love caress, working and playing with him toward a thrilling climax, she may lose for all time the secret of happy wifehood.

Soon, from remaining passive through an embrace that does not rouse her sufficiently, she loses the expectation and almost the capacity of being an active partner in a love union of bodies. If she accepts this as an unchangeable fact and

decides that for her sex pleasures are fading either because of her increasing age or the incapacity or perfunctoriness of her husband, she is sentencing herself to a lasting imprisonment in unenlivened conjugal routine, than which there are few more barren pleasures.

But if she will exert herself emotionally and physically to work through this phase of lethargy into a more sophisticated and at the same time biologically simple understanding and satisfaction of her wants, she can gain the further shores of a maturer use and enjoyment of marital pleasures that will erase any thought of regret for the first foolish thrills of unknowing love. Experienced, able to understand and guide her husband as he has been understanding and guiding her, she can make of their physical communion a genuine interplay of personalities, both physical and emotional, that will honestly revivify them both so that the fading of their first unthinking contacts is not bemoaned as a lost good, but accepted as a step toward further heights of physical and emotional release.

The sex-conscious and sex-satisfying couple of maturity are in a position to express their whole personalities more fully now that they are unblinded by the first dazzling experiences of two persons becoming one flesh. Sex completion they recognize as antidote to the tension, annoyances and disappointments of everyday life, and a means of insuring the thorough integration of their personal forces, both physical, mental and emotional.

With almost the precision of a specific medical remedy or preventive, they can apply their knowledge of sex adjustment to the amelioration or dispersal of most of the woes flesh is heir to.

Every social worker and village dweller knows the starved, over-worked, maltreated wife of a physically virile

lout, who is so enamoured of her husband's love-making that she cannot be made to testify against him in court even though everybody knows he beats her within an inch of her life and drinks up all his wages and her earnings, so that she starves her way through one pregnancy after another. If physical and emotional love of such an unstable sort can win the most terrific loyalty woman ever paid to any mortal, how much can it not accomplish when of a finer type in keeping with the rest of the personalities of the partners involved?

Mature love between husband and wife attracts attention when it is glimpsed by those who are adept at reading tones and glances, because it seems rare in a world where disillusionment—too often the result of personality antagonism tied with sex denial—is vociferous in friendly gatherings, in the news and less formal features of the papers, and in other forms of high and low art that attempt to mould opinion.

If either partner feels a great dread of approaching age or of losing the affection of the mate or of any other probable or improbable happening in the development of the self or of the mate, a fertile bed is being prepared for superficial sexual coldness that can effectively hide the rich warmth underneath.

A woman slightly older than her husband may be haunted by the fear of losing her charm with the inroads of age, which so often tell more on a woman than on a man of identical years. Nothing is more aging than such a fear. The intellectual recognition of the danger may be an asset if it leads the woman to employ scientific and sensible means to prolong her attractiveness, as by taking sufficient rest, keeping mentally alert and physically agile through the discreet exercise of her mind and body, following a wholesome

régime, and eschewing such pernicious luxuries as worry, self-pity, and emotional laziness or a perverse determination to run to meet the fate she dreads by failing to cultivate helpful attitudes. Nothing is more rejuvenating than love, nor more permanently satisfying if it be of the domestic type that concentrates on one object from ever new angles.

The self-pitying person will enjoy posing as a martyr though there be none to see, patting herself on the back after each unsatisfactory sexual congress, as a poor defrauded creature who has less than her fair share of the world's blessings, when all she needs to do to gain them is to throw herself, heart and soul, into their pursuit and work half or a quarter as hard to that end as once she exerted herself emotionally to overcome the prudish training of her youth in order to enter into the enjoyment of the happiness of the early years of marriage. If the smug, self-pitying woman who cannot look sex in the face for the wall she has built around it, out of her prejudices against its wholesome character, or her perverted desire to seem abused, will but look about her at the faces of the women she meets day after day, she can see what her own attitude is doing to her and realize what a change of front could do for her.

The hard, tight, downward-pulled faces of the omnipresent middle-aged female malcontents are terrifying if one takes them in a big dose without counter-irritant as when one sits to eat in a strange city where one can watch the world rush by just beyond a thick glass pane. Unnoticing of one, intent on their own petty pursuits, they stream out of and into oblivion, but, with the effect of cumulative poison, each one adds to the impression of her predecessor until the observer who knows herself headed in the same direction of hopeless pleasure-hunting cannot endure the sight.

In love-making, as in housekeeping habits, the man may

be quick to rebel against constant change and settle heavily into inflexible routine at about the time the woman has learned to respond to the varied techniques he has developed and is ready to extemporize some of her own. Not until she knows a little of the physical language of married courting can she do much in the way of expressing her vague but no less strong desires. Often what has been most repressed was strongest in its initial strength or has become so by reacting to the force of the determination necessary to keep it down, and when released can act with great vigor over a long period as a motivating force.

The man who would have his married love partner continue to bring him large increments of joy must be taught to be as ready to receive her crude attempts at love-making as to shower her with his own efforts. A little tolerance on his part will often allow her to find out by experimentation how she can most satisfactorily for both give vent to her long-closed-up cravings for an expressive love communion. Even though she may be no poet-dramatist in the art of transforming feeling into words and gestures she can the more honestly feel what she attempts to express and will awaken in her partner new levels of emotion if she can freely act upon her inclinations with no thought of being laughed at or ignored by him.

It is probably not too much to say that no physical-emotional maladjustment need end in sexual separation between a husband and wife who have once been genuinely attracted toward each other. Emotional separation is reflected in the absence of sexual desire or in the unadmitted determination of the woman to hold back from complete committal in the sexual partnership. Likewise sexual maladjustment, for whatever reason—even though it be such a temporary and innocuous thing as the enforced continence of a sick

man—leads to emotional irritability, frustration and despondency. Each lack reinforces the other until the person who delights in going over his or her woes and feeling the enormity of their onslaught loses all courage to try to surmount them.

If both persons are willing honestly to try, they can work through any sexual maladjustment into a relationship that adds to the pleasurable of life and can serve as a means of further growth in their mutual love life.

Some women get more pleasure out of unburdening their woes to a friend or physician or lover than from discovering that after all, things are not so bad as they seem and there is a loophole of escape from an almost intolerable barrenness into the serenity of new adjustment of the same old personalities in a revised form. Even the woman who sees her illicit lover only once a year and then only for a few hours may so rely on his imagined sympathy in her mind's ear that she can live through the whole year in a spasm of sex negation so as to appear a more pitiable victim in his eyes. Other women get from the shudder of an occasional friend enough sense of drama to be fatuously happy in playing for years the part of an un comforted heroine.

Marooned on a desert island with her mate, such a self-reviled woman would soon enough find that she could get a great deal of pleasure out of the sex union she now emotionally discounts. Even though she may have no intimate association with any other person, man or woman, close enough to allow her to receive sympathy by broadcasting her troubles, she is always conscious of the pity she thinks other people would give her if they knew her plight. Remove from her this third-hand sort of consolation and throw her back upon her own emotional resources in the struggle to make life seem worth living, and she would find it to be very much

indeed worth living with no inherent factors changed, save only the attitude of her own mind.

An active, continuing sex adjustment between husband and wife in middle life would prevent the terrific sense of let-down felt by those who if asked their destination, would have to answer, with ol' Uncle 'Rastus, "Ah ain' gwine 'nowhar, chile; Ah's done been whar Ah's gwine."

The intellectual loneliness or barrenness of persons in middle life, no less than their emotional needs, has to be met constructively by husbands and wives who would make of their marriage a dynamic thing.

The first forty years of so of living are pretty much taken up with the making of adjustments that cannot be postponed. Then comes a hiatus, when nothing urgent presses upon one, and one begins to wonder whither one has been rushing so fast. Preparations for living have been going on apace, in physical growth, psychological maturing, and the effort to become self-supporting and to reproduce one's kind. Now, one has effected some advance or side-stepping in all these endeavors, and has leisure to look around and see if one's work has been good.

In all likelihood, one is not too well pleased with the results one has achieved. Whether because a divine discontent is nourished in humans to keep alive the spark of progress, or because nobody can do satisfyingly well with all his talents, or that one is fascinated by those portions of his existence wherein he knuckled ignominiously to circumstances—few of us at forty and above can smugly say we have done well with our lives.

The reaction to this taking account of stock may be to spruce up and do better, making more effective use of the little we have painfully learned along the way. Or it may be to slump and commiserate ourselves on our hard luck,

physical illness, lack of appreciation from our fellow-men.

But the dual purpose of husband and wife at this time is plain. Differing as they do by about a decade in their life cycles, it is not likely that both at the same time reach this period of slump. Whichever one is temporarily overcome or threatened by despondency over the futility of his or her personal attempts to make good can be cheered and relieved by the saner viewpoint of the other. Any person outside the self might be able to do some good on this score, if interested enough to try, but none knows so well as the marriage partner the history of trials and failures behind the present lack of courage. And nobody else knows so well the hopes and capacities that can pull the person ahead, to measure renewed strength, more judiciously directed, against better chosen obstacles.

If harder struggle is out of the question, a finer appreciation of cultural values that have long been allowed to go by the board may give better focus to the personality, so that a life of lowered ambition may be accepted without destroying the spirit. If success in the eyes of the world has come too easily, so that all life has lost its savor, a new simplicity may be acquired that will restore earlier values.

The principle of working with, instead of against, early childhood conditioning can be most helpful. Did one grow up in the country, living, perhaps, a life of hardship against a background of farm doings? The duplication of some of the elements in that early background may bring deep content and release from mature anxieties. "I like to go barefoot in my city backyard," admits Judge Dash, when caught by an unannounced neighbor; "it takes my mind off *r* trying case."

Or one may find pleasure in reliving childish episodes with a different emphasis. "My mother used to get so disgusted

because I was not handy with a needle," explains a society matron, laying down the sock she is darning, ostensibly for her husband, but really to prove to her mother's memory that she always wanted to oblige by managing to wield a needle.

And often more effective control of the circumstances at hand is made after one has taken a vacation from responsibility, whether of long duration or by a momentary change of viewpoint.

It sometimes seems to a woman, in moments of self-pity, as if she is nothing more than a sponge to soak up her husband's worries. She must listen to him give vent to his feelings, take it all in, be worried in turn, then recover and cheer him up in one way or another, and meanwhile keep all her own troubles to herself. What she does not see is the numberless times when her husband has performed the same office of chief consoler and encourager to her. And therein lies the great value of these husband-wife consolation-parties. The disturbed person the sooner regains serenity for not being aware of the depths to which he or she has sunk. Being concerned at the time with pouring out upon an interested audience the overwhelming series of events, the mourner finds a quick and sure safety-valve that releases numbing feelings of despair in the telling, and is then ready to join the partner on a higher note of courage or indifference to hurt.

Being a wife is still very much an art, and the womanly art of intuition—which is little more than intense preoccupation with another person's reactions—is as much taken for granted as it ever was. Only when she fails to meet the demands put upon her, as during a brief absence from home, does the wife realize how much she enjoys her part.

Not only for the preservation of her sense of values, but for the sake of her effect on her husband, she must draw

a nice line between coddling and cold-shouldering him when he is in trouble. If she cannot listen with open ear to his woes and worries, she will cripple and narrow herself and him; if she is content to sympathize without driving him forth to do battle for himself, she is enjoying his miseries as a movie fan enjoys the storied miseries of the screen, as an inveterate story-reader revels in the delicious tears of easy pity for the unreal tribulations of pen-and-ink folk. And this lazy choosing to dwell on the pathos of her beloved's life hurts him as much as it hurts her, for it tempts him to rest on his woes as if they were unsurmountable difficulties, instead of scaling the immediate obstacles that may be all that stands in the way of efficient living.

Every woman who has or develops some soul-satisfying work or play to throw herself into, whenever the world—or her husband—seems too much for her, whether or not she accomplishes anything worth attention from other people, will be keeping her poise and thereby making herself more useful both to herself and to her helpmeet.

Instead of sharp words or hurt feelings, let her have recourse to honest effort along lines of her own deepest choice that can rid her of the feeling of inadequacy, when beset by emotions or circumstances that seem beyond her endurance.

There is no point at which any marriage can be dismissed from the realm of uncertainties and pronounced an accomplished fact. To remain successful it must continue to progress. Just as any personality can only go on being of the sort that compels admiration if it persists in moving forward to meet adequately the new situations of which daily living is made up, so no marriage association can maintain itself except as an on-going concern.

Both husband and wife are forever changing as their experiences multiply and enlarge their awareness of the puzzle

that is life. Each changes the other by expecting more—or less—of him or her. And each is changed by the other as that one reveals new depths or unguessed shallowness of personality.

To jump aside from the main current of their life together, with its character-educating incidents and undertones of disagreements, misunderstandings, and aversions, no less than its overtones and embellishments of mutual attractions, communions and sympathies, in the belief that no improvement can be made at this late date is to deny oneself and one's partner the chance to enter into the subtler and more human experiences of the calmer, deeper waters that stabilize and enrich the estate of the long-married.

As a Freshman is to a Senior, as a Senior is to a graduate, so the new-married is a narrow, powerless being compared to the long and happily married. Anyone can be just married: almost anyone can be happily just married, given a bit of luck. But only those who can weather real stresses and stand a big blow can round the horn of longtime happiness in—or out of—marriage. And the second wind of later happiness has the rarer fragrance say those who have known both the early and the later varieties.

Just before the change of life, usually in the fourth or fifth decade, we notice that some sort of transformation comes over most women. This has a definite background, for we know that within a few years certain organs will go out of use. There may seem to be a heightened activity along all lines, mentally, nervously and sexually. Transformations may take place in any or all of these directions. It is as if there were a last outpouring of some substance which will soon be gone.

This is a time to be anticipated. It should be a period to be enjoyed rather than one of intense activity and desire to

get in every possible moment before it is too late. This latter course can lead only to disillusionment, so that one will fall far short of happiness, or meet even more serious consequences. A person is not really more physically capable at this time; she only thinks she is.

Too often we find that a woman has sacrificed for her family, and at this age suddenly realizes that it is no longer necessary; and she will make a serious attempt to crowd all that has been lost into a brief time. On the other hand, she may suddenly realize that her children now are of marrying age and that she must busy herself in behalf of getting them safely married. Or if the family has been saving, they may have accumulated some means and she may start after social life.

All of these things are wrong. It is foolish for anyone to attempt to force circumstances. If one is successful along these lines, it usually only leads to increased activity; if unsuccessful, it leads to disappointment and one is faced within a few years with the change of life and the variable instability of that time, which under such circumstances may be the added weight needed for a breakdown.

It therefore behooves a woman to schedule her life to some extent in advance, and not let any of the years of her life be crowded, especially these critical ones.

A woman sometimes seems to be more productive and fertile in this period of her life than in the past decade, and it is true that some become pregnant after a good many years of infertility. This may be explainable on the grounds of increased sexual desire and the beginning of the shakeup in the ductless glands. The fertility may not actually be more than in early maturity, but only seems more because the woman has stopped taking contraceptive precautions.

There is a popular belief in some quarters that a child born

to a mother late in life is destined to be a genius. This is without any scientific basis.

Among other types of women we find the sexually inclined person who wants to have her last fling, and it is remarkable how many of these women do have their last fling and end up with being pregnant or with venereal disease. They are less likely to be careful now than when they were younger, and do not realize that they are perhaps more likely to be pregnant with another person, as well as running the risk of venereal disease.

Quite often at this time women who are not occupied with the serious business of raising a family or seeing them through find time dragging heavily on their hands and may feel that they do not justify their existence. We find that they are more often occupied in the pursuits of younger individuals, which is usually quite wholesome, provided the person does not imagine herself again young and carry the adolescent idea too far.

The health and nervous and mental tranquillity that come from productive vocations or avocations usually are well worth the time and trouble these take.

CHAPTER XIII

MENOPAUSE AND AFTER

ABOUT the time a woman feels that she has learned to understand herself and make the most of what she has to work with, she is apt to begin wondering if the "change of life" is not about to descend on her, bringing she knows not what of unwanted changes. In olden times when life was hard and women were accounted aged at forty, the climacteric probably did come early. But nowadays most women in the temperate zones need not look for it until somewhere between the fortieth and forty-fifth year, or later.

Nor is the menopause, or cessation of the menses, the dire event common sayings would make it out to be. The era that described an infected cut as "getting cold in a sore," and therefore warned against going out in winter weather without wrapping up the cut finger to keep out the cold had equally peculiar ideas about "women's nature."

There are so many superstitions and unfounded opinions in regard to the menopause that one should seek correct information. Most of the things one hears and reads about this time of life are fallacious.

Simply, it is the end of the reproductive years, and with it go menstruation and the other phenomena of reproduction. There is also a change in the internal secretory apparatus, especially the ovaries, and to some extent the anterior pituitary body.

Just as it is necessary properly to condition the adolescent mind for the beginning of reproductive life, so it is necessary for the woman to know what is in store for her at its end. As a matter of fact, this period, like most others, is what a person makes it. The psychic side is probably more important than the physical in explaining any departure from the normal.

With the cessation of the menses comes the knowledge that the reproductive function has also ceased. This is reflected in various ways in different individuals. In some we find bitterness and in some we find serenity. The person who accepts the facts with equanimity gets along better than she who kicks against the pricks.

Climate influences the ending of the menses just as it does their beginning. Women in cold countries generally begin menstruating late and end late; in hot countries they generally begin early and the menopause comes early. The average age cited by Kisch for the cessation of the menses in Lapland is 49.4 years, in England 46.1 years, in Java 30 years, and in Persia 27 years.

How much the inheritance of so-called "racial" traits enters into this we do not know, but it is sometimes noticed that women who have moved from a rigorous climate to one less severe retain to a certain extent the characteristics of the women in their first place of residence.

There is some evidence to show that early or late coming of the menopause, like early or late menstruation, tends to run in families.

If the menstrual periods started early in an individual's life, the chances are that they will continue longer than if they were late in beginning. The woman who first menstruated at thirteen or fourteen is more likely to continue to forty-five or more, and she who did not commence until

fifteen or sixteen is the one who is more apt to stop between her thirtieth and fortieth year.

Contrary as this is to common opinion, it seems to be borne out by the different studies that have been made of early and late pubescence in relation to the age at cessation of the menses. It is supposed to be explainable on the grounds that the person who reaches puberty early is more heavily sex endowed than she who, other things being equal, arrives later. The moderately sexual person, according to this theory, is likely to enter the reproductive period late and leave it early.

An exception is the rare person who menstruates unusually early, or extraordinarily late, as for instance, before reaching her twelfth birthday, or not until near her twentieth; in both these extreme cases a premature menopause is likely to occur. Some of the other variations between the individuals in any locality, in the time of the coming of the menopause, are probably due to differences in health, and some, it may be, to the easy or hard conditions of the person's life.

Beyond this, there seems to be some basis for assuming that the degree of activity or inactivity of the person's sex life has something to do with the early or late appearance of the menopause. Presumably, a life of continent spinsterhood diminishes the force of the original sex endowment, and tends to bring the reproductive years to an earlier end than would be true of the same individual if she had enjoyed a happy marriage with many years of sexual activity.

Within marriage also, according to this thesis, there is a considerable difference between the barren woman and her who has given birth to one or more children, the number of children supposedly raising the number of a woman's potentially fertile years, and suckling them also adding to the length of the mother's sexually active span.

These speculations, based as they are on carefully studied statistics, seem plausible enough when one considers the large role played in the life of the woman by such ductless glands as the ovaries and the anterior pituitary body. Their impressive effects on her general feminine characteristics, both of the body and of the personality, are now widely appreciated.

It may be unwarranted, with our present lack of precise understanding of the functioning of the endocrine glands, to say that the degree to which a woman exercises her sexual talents affects the longevity of the active life of her sex-regulating equipment, the ovaries and the anterior pituitary body. Might it not be more to the point to say that the sexually strong individual is likely, on that account, to have a sexually full life? But any woman who has forever lost the troublesome menstrual pains of her pre-marriage years, after the establishment of an active sex life in marriage, is in a mood to agree with the endocrinologist who would put this common alteration down to endocrine changes brought about by normal activity of the sex organs. And since other bodily organs develop increased power through use, the theory of sexual longevity being influenced by sexual history may not be so far-fetched as first thought would have it.

A corollary to this hypothesis is the further statement of some students of the menopause, that too frequent child-bearing or that which comes shortly before the menopause, and excessive intercourse, as in the case of prostitutes who actively work at their vocation until the menopause, or a beginning or marked increase in intercourse just before the beginning of the change of life, as when marriage occurs at this time, has an unfavorable effect on the course of the climacteric.

That everything is good in its season is a comfortable

philosophy for the woman entering the years when the climacteric is likely to put in an appearance. Looking back with longing for a second chance to retrieve lost opportunities will prevent her finding new values in the experience that is now hers.

The woman of poise may learn to be glad that now she is to be liked for herself alone, more than for any gift of sex she is the mere repository of, as mate and mother. Personality that bows to the winds uprooting shallower-grounded beings has a ruggedness of fibre, set off by a daintiness of spirit, like the tough Australian pine of our hurricane-swept shores, delicate-seeming in its tracery of drooping needles punctuated by thimble-sized cones, but hard and heavy almost as iron when one tries to cut or carry a limb.

To be practical in one's readiness to enter serenely the last phase of one's experience as biological woman, one will want to know in detail what to expect of the climacteric.

There are three important events in the life of the married woman: marriage, childbirth, and the menopause. It is hard to say which is the most important stage in the union. All too often the woman considers the menopause as a final chapter, and at the last moment, in a hectic state, casts about in all directions for some compensating influence.

She is wrong in two particulars, as this does not mark the curtain-fall, and one who is perhaps a bit upset mentally is in no condition properly to evaluate compensatory factors. A clear insight and effort toward understanding before this phase is reached is the proper approach.

To gain this understanding one must review the factors which brought about the beginning of menstruation and its progress through several decades, embracing the productive years. It has been shown that growth, virility, reproduction, and general well-being are influenced by the organs of in-

ternal secretion. In the female the ovary, thyroid, adrenal, and pituitary contribute most. It will be remembered that the ovary has at least two functions: that of ovulation, and of producing a growth hormone, probably in conjunction with the pituitary.

Usually between the ages of 40 and 45, the reproductive function of the ovary ceases, and it is best that one consider this fact alone. In other words, after the menopause, a woman is unable to reproduce. This does not mean that she will of a necessity grow old, become defeminized, or impotent sexually.

There is a popular belief that at this period of life a woman is more apt to become pregnant. It is doubtful if this belief has any basis in fact. As has been pointed out by many others, a more likely explanation is that with the approach of the menopause, a couple become more lax in their contraceptive practices. However, it is true, in some individuals, that there is often a chaotic stage during which time sexual impulses may manifest themselves quite markedly, and it is only natural, if intercourse is indulged in more frequently, that the chance of pregnancy is greater.

Just as we have advocated the proper conditioning of the mind at puberty and at the time of marriage and childbirth, so do we advocate a sensible and timely approach to this problem. If a woman be told that the menopause simply relieves her of the possibility of further childbearing, and that any other incidental or consequential aftermath is more than likely her own making, she will usually listen to reason; particularly should she be impressed with the truth of such a statement.

She should view this time as an event to be met and successfully handled rather than some sinister fate that will leave her old and broken. If she has children, her attention

may be focused on their growth, interest, and welfare, taking pains, however, at the same time, that she does not become meddlesome, intolerant, or morose. The many avenues of endeavor that are now open for those women who have proven their worth in their living offer all kinds of outlets. Civic, religious, philanthropic, industrial undertakings, and the arts, all welcome capable women.

A healthy interest in the husband's welfare is to be encouraged. In all probability, he will be at approximately the same age, and the wife should see to it that his obligations and responsibilities be progressively lessened. The altruistic desire to try a new venture or assume heavy obligations in order that the couple may spend their older years in comparative ease is often dangerous. The load may be too heavy for one who is no longer young, and catastrophe, instead of success, may be the result.

The fact that this period marks a transition from productive years to tranquil ones should mean that it is time to take stock. There are certain diseases that are characteristic of the different ages. A latent weakness in some of the bodily systems may become apparent.

A careful physical examination is most important; the doctor should be consulted. Glasses may have to be changed; a chronic infection of the nose or throat may reveal itself. Diseases of the gums and teeth may manifest themselves, and the heart and circulation should be investigated; the urine and kidneys should be checked. At the present time the so-called degenerative diseases exact a large toll. High blood pressure, kidney disease, diabetes, the anemias, and malignancy come to the front; a lump in the breast should be investigated by a qualified surgeon. The fear, or phobia, is almost as bad as the actual disease.

Perhaps the most neglected of all the systems is the gen-

erative. By all means have the pelvic organs examined by a competent doctor, and have faith in what the doctor tells you. The abnormalities which may be revealed will be likely to fall into one of several groups, atrophic changes, due to the altered stimulation and nutrition, chronic infections that are peculiar to this period, and the large group of changes that are incidental to the exigencies of childbirth.

Perhaps a slight operation on the cervix or vagina has been deferred because of the possibility of further pregnancies. Such operations can, and should, be undertaken at this time. Tears, infections, and relaxations should be relieved. There is no type of patient more grateful for relief. Vague backaches and lower abdominal pain, difficulties in urination and evacuation may have such conditions as a base, and most important, it is extremely rare that cancer will develop on healthy tissue.

It is impossible to over-emphasize preventive measures in treating the cancer problem. The sum total of knowledge, in regard to cancer, can be stated in a few words: prevention, early diagnosis, and complete removal, either by surgery or X-ray. Benign tumors, as well as malignant ones, reveal themselves at this time; only a doctor is capable of recommending treatment.

The first symptom of menopause may be some alteration in the monthly period. This should be either a gradual diminution of the flow, at the regular monthly period time, or an absolute cessation; any return of bleeding after several months' absence, or any bleeding, however slight, between the regular monthly periods, must be investigated. Again, consult your physician.

Countless unnecessary deaths occur each year because women consider irregular bleeding a normal part of the menopause; there is always the chance that it may be a

symptom of cancer. Likewise, any unusual persistent discharge—so-called leucorrhea or “whites”—should be investigated as this is one of the earliest symptoms of cancer. It is far better to make many apparently unnecessary trips to the doctor than to make one visit when it is too late.

The pathetic part is that most of the women who have cancer have long had symptoms which would lead the initiate to suspect this condition. The only known cure for cancer is preventing the circumstances which lead to its development, and very early diagnosis and complete removal.

The conditions which especially predispose to cancer in women are chronic infections of the cervix, or neck of the womb, and other minor afflictions resulting from neglect after childbirth. Any unhealthy or damaged condition of the cervix should be promptly discovered and treated until corrected.

Even with the better facilities and more careful treatment on the part of the medical profession today, cancer is on the increase. Most doctors now insist that a person be followed for several years after childbirth, and after cervical operations. If a woman takes a few minutes twice a year to be examined, the chance of her developing cancer is small. There is a definite opinion in the minds of most people that pain is associated with these lesions. Unfortunately this is not true, for a person will seek relief from pain when they will not bother about discharge or any irregularity of bleeding. Ordinarily, by the time a doctor sees these cases, it may be too late for a complete cure.

This does not mean that a person who has not borne children is exempt from these things, though it is true that childbearing and its incidental trauma predispose. It is an old saying that married women grow children and unmarried women grow tumors. Any unexplained discomfort or

sense of pressure, or discharge or unusual bleeding, should be investigated just as quickly in this type of person. Even if nothing is noticed, the apparently healthy childless woman as well as the mother should be examined at least once a year after the age of forty.

Some women fail to take care of their health at this point because of a prudish shrinking from the necessary vaginal examination. It is strange to see supposedly mature people run grave risks for the sake of preserving a false sense of modesty.

Other women postpone examination for fear of hearing a dismal verdict. Often these timid creatures are enjoying the misery of unfounded fears, for examination will reveal no cause for worry. But instead of daring to find out, they go on from year to year trembling before a future that is not theirs to contemplate. In other cases, the facts may be as the woman surmises, but instead of finding out and preventing the outcome, she stubbornly walks blindly into it.

Of equal importance is the mental condition. Here again, frank and wise counsel is the best solution. Women accentuate their difficulties and become too introspective, looking for things instead of just accepting them when they come. If they do this, they cannot get a true focus, but have a slight mental obliquity so that the sense of proportion is lost. Some become absolutely befuddled—"Something is the matter with me, but I don't know what is is or where I am going."

Menopause reveals itself in many different ways. Mental manifestations may appear first. Queer mental reactions may be noticed for the first time, and unaccountable fear or a sense of impending trouble, or slight melancholia may creep in. Mental obliquity, misunderstanding, and a feeling of

being misunderstood may develop; mild manic symptoms sometimes are present.

The important thing is to recognize and explain these aberrations, realize their cause and know that it is a temporary state. One must hold onto every speck of common sense that one possesses and add to it, if possible.

The person may notice that her sense of proportion is lost, and certain things will be over-emphasized and other important things will be under-estimated. It is highly advisable that her judgment be checked from time to time and she should not resent well-meant help in that direction. After all, it is a temporary thing, and when once it is passed through, the woman can develop a very satisfactory peace of mind, the art of enjoyment and worth while endeavor.

The change of life, or establishment of the menopause, usually takes from six months to two years, and during this time we find various nervous and mental and physical phenomena. The patient may take on added weight or, in some instances, may lose weight. She may notice the so-called "hot flashes," which are in reality vaso-motor or vascular phenomena and are simply a shunting of the circulation from one part of the body to another, and do not signify impending death or dissolution. The person should realize this fact, and once the explanation is known, not be alarmed by their presence. Relief, either partial or complete, is available if medical counsel be sought, and it is not necessary to use any dangerous type of treatment.

The keynote of conduct at the menopause is that of stock-taking, self-analysis, and examination, developing latent qualities that may prove beneficial and explaining and minimizing apparent wrongs and misunderstandings.

A common mistake of women entering the menopause is

the assumption that it has already become an accomplished fact instead of being in the offing. Not until the menses have failed to recur for at least eight consecutive months should the woman consider herself sterile, and even then it might be well for her to consult a doctor before discontinuing the use of contraceptives. In younger women we know that such factors as change of climate, ill health, emotional stress, can produce amenorrhea, or absence of menstruation, which may last several months or years, then be followed by a resumption of the menses, and years of childbearing.

The woman who has another child at the 11th hour of her sexual career is burdening her husband as well as herself, for he must look ahead to provide for the new dependent's education in the years that should be marked by a lessening of responsibility. The child also will have a difficult part, since he will be in the position of two generations below that of his parents. Being an unexpected luxury, he is likely to be made much of, on the one hand, and on the other forced to suffer deprivation because of the wide gap between his age and that of his parents.

Mental or emotional upset at the time of the menopause is apt to be in proportion to the person's previous habits of calm or disquiet, and the family history of mental equilibrium or unbalance. If one realizes that here one's weakness lies, it will pay to lessen one's sense of strain at all possible points. Not one's circumstances, so much as one's reactions to them, make trouble, and these latter can be changed by purposely cultivating tranquillity. Getting a long-distance view of one's own living, by retiring into the inner sanctum of one's mind often enough to steer a steady course of moderate usefulness, will enable one to make a little poise go a long way.

If unavoidably upset, before one had noticed what one was getting into, it is the part of sanity to enjoy no emotional orgy of self-reproach, but release one's emotions from the occasion, take note of predisposing circumstances, and plan to avoid a similar conglomeration, another time.

One should not think that a person must of necessity be queer at the time of the menopause. An individual with average poise and equanimity, and ability to be reconciled with a satisfactory explanation, and in whose make-up there is no bitterness, can usually go through this without a great deal of trouble and with no evidence to make it visible to her family or friends.

A woman who has always craved sympathy may seize upon this period as a last opportunity during her sexual life to force her husband and family into further misdirected acts of kindness. This is an unnecessary anticlimax to what may have been a life of wholesome efficiency and generosity. It is too bad to play the part of sickly tyrant now and thereby cloud over the earlier picture of oneself as a consistent good sport.

After all, it does not mean any end of the sexual life. Sexual pleasure is entirely possible, and without the necessity of resorting to artificial or distasteful means. The menopause should not be looked on as the end of womanhood by the individual but rather as a definite phase that opens into a very pleasant period of her life.

The woman who has never adjusted to her sex life is not necessarily altogether glad to see it waning. As with any other vanishing opportunity, she may only now begin to wish she had made more of it.

In this matter, she who eats her cake has it, too, for the woman who has made satisfying use of her sex resources is now more apt to be reconciled to seeing them depart,

since she feels that she has got what she can out of them.

The woman who has always grouched about sex is the one who is now inclined to grouch the louder. The person who has had the lifelong habit of adjusting to unchangeable circumstances does not suddenly lose that power at this late date. She knows from experience that it pays to act on the facts, and she is by disposition unwilling to sit and howl at the moon.

The woman should realize that her husband may also go through a period of change which is not so pronounced as hers, but very often quite definite. This usually comes on later in the man, in the next decade. Just before the onset, we find him taking a great interest in young women. There is a tendency to pat or squeeze any woman and usually quite fortunately this is about all he is capable of doing, and the wife should realize that this is temporary and very seldom is carried out for more than a year or two. Embarrassment and frustration are usually the most serious consequences of this condition and it is only a short while until the man settles into a normal life, with sex as a steadily diminishing factor.

The wife must remember that virility is the most prized possession of a man and very often he will carry on boasts which could not possibly be fulfilled, enjoying mentally the conquests he cannot carry out physically.

When the man loses interest in sex it is likely to mean that his physical powers are waning, and he may already be highly infertile, though it will be a longer time before he becomes impotent.

Impotence, or the inability to perform the sexual act, is likely to end a man's sex career somewhere between his fiftieth and sixtieth year, though in many individuals this comes in the next ten years, and there are instances of men

retaining their virility well into the eighties, or, rarely, beyond that decade.

Like the woman of extraordinary length of sex-active years, the man whose sex life is vigorous at an advanced age commonly presents a picture of exceptional physical vitality and general health. Whether this is result or cause may be an open question, but there is considerable evidence to indicate that prolonged endocrine activity of the "sex glands," or gonads (ovaries in the woman, testicles in the man) is responsible for the postponement of the usual characteristics of advancing age. Conversely, a general appearance of youthfulness is apt to be the outward sign of persistent sex vigor. The man of sixty who walks with the easy swing of youth is likely to be the one whose virility endures long.

As in the case of the woman who has not exercised her sex organs, the man who has long lived the life of a chaste bachelor or widower is reputed to lose at an early age the power of using his sex talent. These circumstances merit the consideration of the woman who contemplates a first or second marriage near the probable time of her climacteric or of the man's possible impotence.

Late marriage is as fair a gamble as any, provided the couple are not fooling themselves. It is foolish only when all the facts are not taken into consideration and accepted by both parties, so that they are perfectly willing to accept a honeymoon gauged to fifty rather than twenty years. The woman of forty-nine, lovely with the temporary flush of the impending change of life, who marries a vigorous man of thirty-eight, letting him suppose she is a dozen years younger than she is, courts disaster. Soon or late, she will age faster than she had anticipated, and leave her lover high and dry. Similarly, the ardent woman who in her late thirties threw in her destiny with a chaste man in the further fifties, is

steering for trouble ahead. By the time she is thoroughly awakened to her sex needs, he is likely to have reached the age of sexual inability.

The combination of divergent ages in marriage can be recognized as an eternal handicap in an otherwise satisfying comradeship, and allowed for in reckoning the assets and liabilities of the union. When that is not done, it is often accounted for in the inevitable appraisal of later years, by the fact that the older marriage partner was trying to deny in imagination the imminence of senescence by a social, physical, and emotional alliance with comparative youth.

It is easy at any age to wish oneself at a different part of one's career. Most young girls are pleased to be thought older than they are, and young matrons feel flattered when taken for girls. Women from thirty to forty apparently expect to be told they look a few years younger than they are. So commonly is this recognized that people generally try to raise or lower the figure to agree with the girl's or woman's wishes, when asked to guess her age.

Just when the feminine personality is satisfied with its actual age is a bit hard to say. It seems to vary with individuals. Perhaps in the years between marriage and the end of the first stage of easy conjugal bliss, a woman feels no need of seeming other than she is.

With men the corresponding psychic misplacement of age is less noticeable, and somewhat different in its curve. The young man evidently enjoys giving the impression of greater maturity. But not until he feels he has made good in business or profession does he seem to take his mind off his age. And not until he sees signs of the waning of his physical powers does he appear to wish himself younger than he is.

The woman's greater preoccupation with the trappings

of youth is suggested and fostered by the favorable attention given to her youthfulness, once she has achieved maturity. Before it had occurred to her that she is no longer young, she is shocked to hear people telling her, apparently in an attempt to be complimentary, how young she looks and acts! This is her first intimation that she no longer *is* young. And in a society that places a premium on the youthful woman's good looks and gay vivacity, she must be hard-headed indeed if she does not try to play up to the part assigned her.

The exception is the woman who is so engrossed in the reality of her role as individual wife and mother, that this talk of fewer years is only briefly amusing. Incidentally, this is often the very woman who keeps her air of youth the longest.

Happy in pursuits that make her forget herself, struggling to reach immediate and further goals of compelling interest—whether getting the children “sewed up” for winter, or making good in a part-time or full-time job in the business world, or convincing the powers that be of the value of a daily scrubbing of the school basement, or the planting of trees along the highway—she stays young in appearance because she is young in thought and action. Unconcerned with herself, save as the instrument of her will-to-do, a tool to be kept in good condition that it may serve its purpose well, she achieves the unity of motive that makes for bodily and mental health.

Integration of the personality, including its mental and its physical aspects, one may call this planned working out of life's possibilities, if one likes to think in abstract terms. No matter how high-flown the label, one sees it personified in humblest or grandest.

Clubwoman, civic leader, farmer's wife, or boarding-house

keeper carries its mark in her face and voice, reveals it in her contented preoccupation with something beyond itself, and shares it in her unspoken conviction that life is absorbingly interesting, though often depressing and always puzzling.

A more feverish and unseasonable reaction is that of the woman who gets panicky at the thought of approaching old age which may in fact not be nearly so close as her fears picture it, and takes sudden and violent steps to keep it at bay. This is spectacular in the case of the woman who marries a much younger man. It appears also in ill-advised attempts at youthful activity in business.

A woman whose husband was financially impoverished had a chance during boom days of acquiring land which she thought would put them in the running. Her sister, living in a different part of the country, undertook a different kind of venture, with the same purpose of restoring family fortunes. One of the women had been advised against it because of a nervous tendency in the family. The other was not. The first stopped. The other wound up with a nervous breakdown.

Another woman, at the same time of life, also wanted to make money. She was advised to limit her activities because of a nervous tendency in her family. She recognized the wisdom of going slow. At the first indication of stress she started to back-pedal, so as not to get herself more involved than she could stand. This woman fortified her mind sufficiently so that she got through in very good stride. If she had not realized the tendency to plunge of different members of her family she would have got involved.

The woman who is tempted to increase her activity just before the menopause would do better to wait until after she has definitely put away an active sex life, and become reconciled to its departure. She has picked up many things

in the course of her life that make her valuable to herself and to others.

The business of retiring to an inactive, graceless old age does not appeal to anybody. If one has taken advantage of one's opportunity in the younger years, one can be of tremendous advantage to other people now, by one's physical and mental efforts.

The Junior League tries to train young women for useful work in later life, puts women on boards and fits them for work in their riper years. People serve in practical capacities in their younger years, so that in their maturity they can give the value of their acquired knowledge.

It is fallacious to think there is nothing left after the change of life. One can develop a cultured use of leisure, and interpret the values of life to younger folk.

The active life of a woman now is far greater than it was—about ten years at least. Women grow old gracefully but also actively. They don't lose their physical charm right away when they lose their reproductive ability. After that, their feminine charm, physical and sexual, may persist for a number of years. When these traits do go, there is usually some compensating mellowing influence that is just as charming, provided the person is not embittered by the thought of her loss.

Sometimes the most healthy and enjoyable years of a person's life are after their menopause. There is a placidity that surrounds them that they never experienced before.

People of more mature years are in a peculiarly advantageous position. Only if inclined to offer counsel on all occasions on the ground of their greater experience, do they lose this advantage. Nothing gives younger people more pleasure than an orderly and sensible discourse on the part of some older individual. If older people would write out their ideas, and the results of their experience, some of it

would be valuable, and they could at least get it out of their systems in that way, so that they would not feel impelled to thrust it unwanted upon others.

The important thing in regard to sex in the older person is to take it philosophically and guide themselves accordingly. If they cannot have intercourse without distress or inability to achieve the climax on the part of either one, it is much better to do without it. This usually applies only to people well advanced in years.

Only when one welcomes life as it comes and applies oneself to making the most of it without wasting time and energy on useless sighings after impossible might-have-beens can one wring the full meaning out of any part of one's experience.

A frequent complication of modern women at the menopause is the fact that, because of late marriage or postponed childbearing, they may have a son or daughter entering adolescence at the very time the mother is leaving her reproductive years. Let a woman marry in the early twenties, wait a year or two before feeling ready to start raising a family, then allow two or three years between children; and even though her family is not large, her second or her third child, if not her first, is likely to be in the fourteen-to-sixteen-year period of stress just when the mother craves quiet because of her own lesser time of strain.

Never was there a clearer illustration of the saying that youth and age are incompatible. The young person must try out his strength and test the metal of his environment. He or she is noisy, excited, awkward, often most troublesome when best intentioned, and always needing a free outlet for ebullient spirits. The woman at the opposite end of the reproductive arc may long for peace and wish for surcease from the perpetual obligation of considering the wants of a child, especially when that child is neither fish nor flesh, and

can no longer be treated like a child nor yet like an adult.

The mother in this predicament can turn her weakness into strength if she will develop the capacity for analyzing such a complicated situation, choosing her role, and playing it with serenity. The moment one decides that one cannot fritter away one's energy in being annoyed, and begins, instead, to meet conditions objectively, the way clears. Annoying circumstances take on their color as much from our reaction to them as from their own characteristics.

If one can say to oneself, "That boy of mine is apparently grossly selfish only because this is his age-of-achieving-independence, and he must begin to fend for himself now while the urge is strong in him, or he may never stand alone," the immediate cause of offense dwindles. It no longer looks as if he is a monstrosity that must be curbed at once, lest he ride rough-shod over everybody else. One remembers how unjust and dull-minded adults, and particularly parents, seemed when one was growing fast, emotionally, in one's own adolescent years.

As a keen-sighted parent, one may then realize that the adolescent boy or girl is not altogether selfish, but has only transferred his or her generosity from within to without the family. Generosity itself, toward members of the adolescent clan, outside the home, the young person almost has to be selfish at home in order to have enough time and money to maintain himself or herself in the more important outside world.

A more essential lesson for her own well-being the woman learns who can remove her emotional protest from the irritating contretemps of daily life. She is surprised to find that, turtle-like, she can carry her peace of mind with her, not be dependent on any outside factors for it.

Do gnats swarm in through the screens of the newly-leased

house? She fixes her mind so intently on her work or her thoughts that she literally ignores their attentions, until such time as she can find out how to combat them, then follows the technique of others who live comfortably in the same surroundings, and sees that if one is "in the know," one can keep the little creatures out, and still have the windows wide.

It is amazing, if one has been given to frequent flare-ups of temper, how this attitude of inner peace, coupled with the policy of hunting out causes and doing what can be done to secure remedies or cancel provocations, will smooth out one's life. Truly, one learns by living!

Vexation one now discovers to be, not the measure of unpleasant happenings, but the degree of one's inner rebelliousness, caused by unwillingness to face the facts. If one is at peace with oneself, nothing and nobody can harm one. A long time it has taken to assimilate these simple facts, make them a part of oneself, and form the habit of acting on them.

If one had not been faced with the diminution of some of one's powers, one might never have learned this serener philosophy. As the blind develop keener sense of smell, of touch, of hearing, so the person with any limitation tends to compensate for it in other directions. When she can wax no greater, the woman of sense takes her own sweet time about her waning, enjoying the feeling that after much struggle she has arrived, and can now taste the flavor of a genuinely earned leisure.

Little time she may have that she can seem to call her own, but she realizes that all her parceling out of her life has been by her own choice, and though she be never so busy with this and with that, it is in accord with her own deepest wishes that she has undertaken her several busy-nesses. Moreover, she has learned that nothing is so trying as being at loose ends, and now finds that she cherishes duties that in

her younger life seemed obstacles to the "freedom" she was hunting.

She is free now to be herself, this woman who has achieved the menopause and the sex serenity that lies beyond. No longer must she be ready to pick up her life at a moment's notice and remodel it to fit a new life within her. No more must she be worried by the urgency of unsettled sex problems.

Fifteen or twenty years of active life, at least, she can look forward to, now that the way is cleared of hurdles. A lifetime, that would have seemed, when she was at the beginning of her reproductive years. For ten years, then, of promised happiness, would she not have bargained heavily, counting each year a value of its own?

Women in the fifties are prominent today as never before, directing, helping, and balancing the doings of younger women, managing or working for wages in business, or following personal interests of one sort or another. Some are healthier than they have ever been, others learn to budget and conserve their time and strength so as to make better use of their capital.

It may be harder to take up new interests, make new friends, adjust to new conditions, but if one has cultivated the habit of looking for the good in the new and strange, and the capacity of open-mindedness, one may expect to keep on as one has been going. Long-formed attitudes may be harder to change, and the tendency may be to put the burden of proof on anything unusual, but this conservatism has its advantages.

The habit of happiness is as hard to shake off as any other, and the trait of feeling oneself equal to any obstacle is as useful now as ever it was. One who has always found people friendly, as a result of extending sincere friendliness to them, will continue to be delighted with the evident good-will of

other people. No special talent does the ability to make and keep friends take, more than the ability to be truly interested in folks.

A person who has never cultivated leisure interests of wide enough diversity may be left high and dry when those that have been relied upon may no longer be accessible. "I dance to the radio in my mind," says one who cannot dance now in the flesh. Another finds deafness or failing eyes a handicap, but all can be friends to people. "My hobby is folks, just folks," explains one who takes life easily; "any kind of folks are interesting if you get to know them."

The astonished chorus of those who are older, at every age-level that once was considered "old," seems to be, "I feel just the same as I ever did—only I find I get tired quicker."

Husband-wife adjustments are never ended, as each enjoys giving in to the other, or insists on taking precedence, or the two compromise anew their differences. "*He* loves the farm, and I can't abide it," says a city-minded woman who has lived the last fifty years of her life in apparent happiness on her husband's farm, "so I run off every fall, 'twixt harvest and cold weather, to my sister in the city; *he* won't come with me, so I go alone and stay a month or more. Then I can stand another year on the farm." The twinkle in her eye and the chuckle in her voice as she says she "can't abide" the farm where she has spent most of her life show that her love for the farmer makes even his farm quite an abide-able place, so long as he is on it.

THE END

